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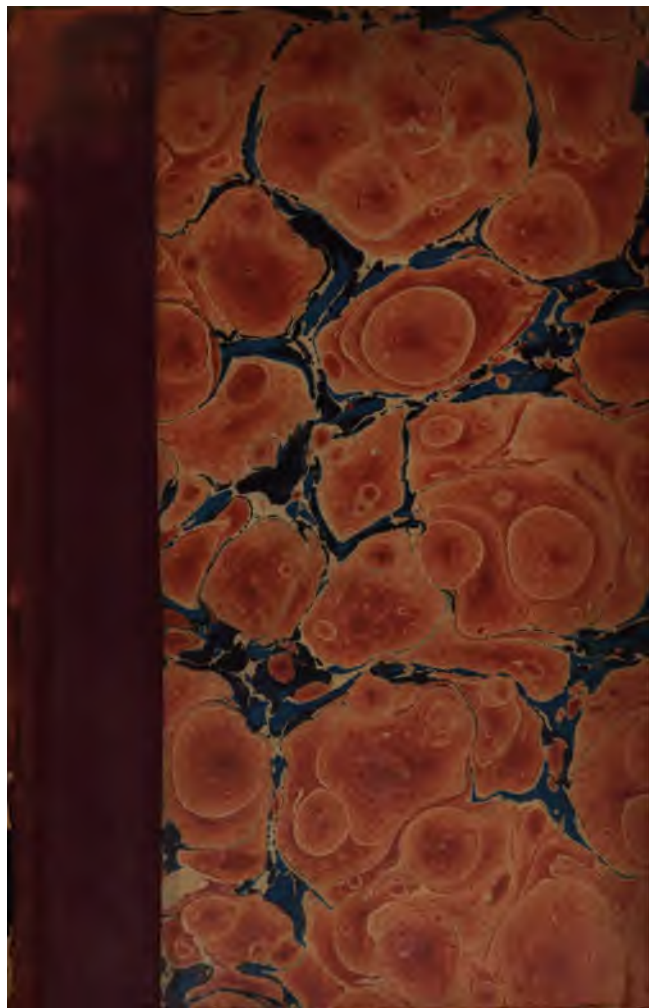
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**A Companion**  
TO  
**CONFESSION**  
AND  
**HOLY COMMUNION.**

*Translated and Arranged from the Ancient English  
Offices of SARUM USE.*

**BY A LAYMAN.**

**Second Edition,**  
*Revised and Augmented.*

**“Let a man examine himself, and so let him eat  
of that Bread and drink of that Cup.”**

**LONDON:**  
**LUMLEY, 126, HIGH HOLBORN.**  
**1853.**

*138. d. 168.*



# **A Companion**

TO

## **CONFESSION**

FROM THE

**Ancient Offices of the Use of Sarum.**

*Translated and Arranged*

**BY A LAYMAN.**

**LONDON :**

**LUMLEY, 126, HIGH HOLBORN.**

**MDCCCLIII.**





“Confess your faults one to another, and pray one for another, that ye may be healed.”—*S. James v. 16.*

“Let each confess his sin whilst he that hath sinned is yet in this world, whilst his confession can be received, whilst the satisfaction and remission made by means of the Priests is acceptable unto God.”—*S. Cypr. de lapsis, 190, Ben. Edit. ; Wilson's Sacra Privata, 216. Edit. 1853.*

## Companion to Confession.

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### AT and before CONFESSIO.<sup>\*</sup>

¶ *This Prayer is for a soul falling into sin, as well of great estate as of low, on account of which he or the people be punished, to get grace thereof.*

*Orison of David, Hezekiab, and others.*



LORD God! King of Israel! Who fitteſt above the Cherubim, Thou alone art God above all the kings of the Earth: Thou haſt made Heaven and Earth. Incline Thine ear, and open Thine eyes, and behold our tribulation, and my confeſſion; and be intent unto us, O LORD, who all as ſheep have gone aſtray, who

\* The Penitent will obſerve that the whole of the ſucceeding Office, omitting or varying what is peculiar to Priests, is ſuitable for ſolitary confeſſion to God only, in private.

all

all are dying creatures; and like waters pass away, never to return. Do Thou, O LORD, consider and suffer me not to perish; for Thou art kind and merciful, and wouldest not that a soul should perish, but dost repent, purposing that the cast away should not utterly be destroyed. I have sinned, O LORD, in these my doings; but I beseech Thee, O LORD, that Thou wouldest put away the iniquity of Thy servant, for I have done foolishly, and now I am in a great strait; but it is better for me to fall into the hands of The LORD, for His mercies are many, than into the hands of man. It is I who have sinned; it is I who have done wickedly. Let Thy hand, I beseech Thee, be turned away from me and from my father's house; impute not to me iniquity, nor remember the offences of Thy servant. O LORD, lay not to heart my wickedness; I acknowledge, I, Thy servant, my sin; but be favourable unto me, and save me from the hand of my enemies, that all men may know that Thou art God alone, my Deliverer. Amen.

¶ *This*

¶ *This is the Prayer of the sinful King Manasses, that shed the blood of innocents and of prophets, and did many other sins as Scripture witnesseth, more than any other that was afore him, or after following, reigning. And yet after all this, he besought GOD of His mercy entirely, and did penance, and had mercy.*

O LORD Almighty ! GOD of our fathers Abraham, Isaac, and Jacob, and of their righteous seed ; Who hast made Heaven and Earth with all the ornature thereof ; Who hast sealed the Sea with the Word of Thy command, and shut up the deep with Thy terrible and wonderful Name, at which all men fear and tremble before the face of Thy power ; the wrath of Whose threatening against sinners is intolerable, but the mercy of Thy promises is immeasurable, true, and unsearchable ; for Thou art The Most High LORD over all the Earth, longsuffering and very merciful, and repentest of the evils of men ; Thou, O LORD, according to Thy goodness hast promised repentance and forgiveness of sins ; And Thou, O GOD of the just, hast appointed repentance unto me who have sinned in number above the

sands of the sea. Mine iniquities are multiplied, I am bowed down with many fetters of iron, and I have no breathing time ; for I have provoked Thy wrath, and have done evil before Thee, I have done abominably and multiplied offences. And now I bow the knees of my heart, beseeching grace of Thee. O LORD, I have sinned and I acknowledge mine offences ! I pray and intreat Thee, O LORD, forgive me and destroy me not with mine iniquities, nor reserve evil unto me for evermore, but save me, unworthy that I am, according to Thy great mercy, and I will praise Thee all the days of my life, for all the powers of the Heavens do praise Thee, and Thine is the Glory, for ever and ever. Amen.

OUR FATHER.

*Memorial of the Incarnation.*

Hail ! thou that art full of grace, The LORD is with thee ; blessed art thou among women and blessed is the fruit of thy womb JESUS ! Amen.





¶ *Orison before a Representation of The  
Body of CHRIST.*

Maker of Heaven and Earth ! King of kings and LORD of lords ! Who hast made me out of nothing after Thine image and likeness, and hast redeemed me with Thine own Blood, Whom I, a sinner, am not worthy to name, nor to invoke, nor to think of in my heart ; a suppliant I intreat and humbly beseech Thee that Thou wouldest mercifully look upon me Thine unworthy servant, and pity me as Thou didst pity the Chananitish woman, and Mary Magdalene, Who sparedst the publican and the thief when hanging on the Cross. To Thee, O most merciful FATHER, I confess my sins, which, if I desired, I could not hide from Thee, O LORD ! Spare me, O CHRIST, for I am humbled ; much have I offended Thee, in pride, avarice, gluttony, luxury, in vain-glory, in hatred, in bitterness, in adultery, in theft, in falsehood, in blasphemy, in jesting, in laughter, in idle words, in hearing, in taste, in touch, in thinking, speak-  
ing,



ing, doing, and in all the modes in which I, a frail man and a finner, am capable of sinning, of mine own fault, of mine own fault, of my very great fault : wherefore I beseech Thy clemency, Who camest down from Heaven for my salvation, Who didst raise up David from his fall into sin, spare me, O LORD, spare me, O CHRIST, Who sparedst Peter though he denied Thee. Thou art my Creator, and my Helper, my Framer, and my Redeemer, my Governor, and my Father. O my LORD ! my GOD, and my King ! Thou art my hope, my confidence, my guide, mine aid, my consolation, and my strength, my defence, and my deliverance, my life, my salvation, my resurrection ; Thou art my support, and my refuge, my light, and my desire, my help, and my Patron. I intreat and beseech Thee help me and defend me, strengthen me and console me, confirm me and gladden me, enlighten me and visit me. Raise me up who am dead, for I am Thy fashioning and work ; despise me not, O LORD ! I am Thy servant and slave, unworthy and  
a sinner

a sinner though I be. But whatever I may be, whether good or evil, yet I am ever Thine. To whom then shall I flee unless I go to Thee? If Thou castest me out, who will receive me? If Thou dost despise me, who will regard me? Acknowledge me so unworthy, who fly for refuge unto Thee, vile and unclean though I be, for Thou canst cleanse me; if blind, Thou canst enlighten me; if sick, Thou canst heal me; if dead and buried, Thou canst again quicken me; for Thy mercy is greater than my iniquity; Thy pity is greater than my impiety. Thou canst forgive more than I can commit, and spare more than I, a sinner, can sin. Regard not therefore, O LORD, nor be intent unto the multitude of my iniquities, but according to the multitude of Thy compassions have mercy upon me, and be favourable to me a most miserable sinner. Say unto my soul, I am thy salvation, Who hast said, I would not the death of a sinner, but rather that he should be converted and live. Convert me, O LORD! and be not Thou angry with me, I beseech

seech Thee, Most Gracious FATHER; for Thy mercy I supplicate and intreat Thee, that Thou wouldest bring me to a good end, to true penitence, to a pure confession, and worthy amends for all my sins. Amen.

*And then begin your Confession after this manner.*

¶ *The Form of Confession.\**

First, I acknowledge myself guilty unto Almighty God, to all the Company of Heaven, and to you, my ghostly father, that, since the time of my last Confession, I have offended my LORD GOD grievously: and especially in the Seven deadly Sins.

*Pride.* I have sinned in Pride of heart, not thinking lowly of God's gifts and talents which He hath lent me. Also I have sinned in pride of clothing; in strength; in eloquence; in beauty; in proud words; whereof I cry GOD mercy.

\* Each individual will of course make the necessary selection and application to the circumstances of his own particular case.

*Envy.*

*Envy.* Also I have sinned in Envy, hearing any man more praised than I, or better cherished than I, or if he hath more prosperity than I; and I have mis-answered my fellow Christians, and have rejoiced therein: thereof I cry God mercy.

*Wrath.* Also I have sinned in Wrath, as in bitterness of heart against my fellow Christians, whether it were in a little matter or great; and in every word or thing whereof I wished to be avenged of them, and when I answered them with evil words, or have smitten them: whereof I cry God mercy.

*Sloth.* Also I have sinned in Sloth; especially in dulness of heart, and when I delighted myself with evil thoughts and imaginations of this world, and of my flesh—not thanking God for His benefits, neither being sorry for my sins; not having occupied myself in good prayers nor holy meditations for the strengthening of my soul: whereof I cry God mercy.

*Covetousness.* Also I have sinned in Covetousness, through unlawful desires of worldly goods, in mispending and un-  
c reasonable

reasonable keeping of them ; and I have overmuch desired wealth, and prosperity, and more worldly dignities, and riches than I had, and have repined at any tribulations, adversity, or poverty : whereof I cry GOD mercy.

*Gluttony.* Also I have sinned in Gluttony, by unreasonable love of eating and drinking, more for fleshly pleasure than for bodily sustenance ; and I have greatly exceeded in meat and drink beyond what nature could bear ; whereby I was the worse disposed to serve my LORD GOD, and the more stirred up to sin, wrath, and rethlessness : whereof I cry GOD mercy.

*Lust.* Also I have sinned in wantonness, by foul actions, by thought of filthy lusts, and uncleanness ; sometimes done in deed and in act : whereof I cry GOD mercy.

### *The Ten Commandments.*

Also I have sinned in breaking of the Ten Commandments. I have not loved my LORD GOD above all things, nor my neighbour as myself. I have been in the  
habit

habit of swearing by my LORD GOD ; by His Name, in vain ; by His sweet Body, and His Saints all. I have not hallowed the Feasts of Holy days commanded by the Church. I have not done due reverence to my father and mother, nor to my ghostly father, nor followed their teaching. I have sinned in backbiting my fellow Christians, in assailing their good name, and defiling them with my words. I have harmed my neighbours, taking their goods against their will by wrong. I have sinned carnally with divers persons, and would have done so more if I could have had time and place. I have borne false witness against my fellow Christians. I have coveted to have my neighbour's wife, daughter, or servant, and would if I might. I have inordinately desired the goods of my neighbours, contrary to the laws of GOD : whereof I cry GOD mercy.

¶ *The Five Senses.*

Furthermore, I have sinned in mispending my five Senses : that is to say, in the sight of mine eyes, the tasting of my mouth,

mouth, the hearing of mine ears, the smelling of my nose, the touching of my hands and feet, and with other members of my body : whereof I cry God mercy.

¶ *The Seven Works of Mercy bodily.*

Also I have sinned in not fulfilling the Seven Works of Mercy bodily, in will, strength, and deed. I have not clothed the naked ; I have not given drink to the thirsty ; I have not fed the hungry ; I have not visited the prisoners and the sick ; I have not parted with my goods to the poor ; I have not harboured the harbourless ; I have not buried the dead, according to the commandments of my God : whereof I cry God mercy.

¶ *The Seven Works of Mercy ghostly.*

Also, I have sinned in not fulfilling the Seven Works of Mercy spiritual. I have not given counsel to them that had need ; I have not taught the ignorant ; I have not discreetly corrected them that have offended ; I have not comforted them that have been in heaviness ; I have not  
forgiven

forgiven them that have misfaid or misdone anything against me ; I have not patiently suffered them that have reprovèd me ; I have not devoutly prayed to God for my neighbour, to give him grace to alter his sinful living, and continue in virtue.

¶ *The Seven Gifts of The HOLY GHOST.*

Also, I have not used the Gifts of The HOLY GHOST to the honour of GOD ; as the gift of Understanding, the gift of Wisdom, the gift of Counsel, the gift of Knowledge, the gift of Strength, the gift of Piety, and the gift of Fear, whereof I cry GOD mercy.

¶ *The Sacraments.*

Also, I have not given thanks to our LORD for His Sacraments of Baptism and The Body and Blood of our LORD ; neither have I praised Him for Confirmation, Penance, Wedlock, Priesthood, and Anointing ; whereof, being repentant, I cry GOD mercy.



¶ *The Eight Beatitudes.*

Also, I have not disposed me to the Eight Beatitudes ; as Poverty of spirit, Perfect meekness in adversity, Perfect meekness in prosperity, Desire of right wisdom, Perfect mercy, Cleanness of heart, Peace in desire, joyful Endurance of persecution in the cause of virtue, wherefore I cry God mercy.

For these and all other, known and not known, that ever I did since I was born unto this day, I ask God mercy. And most merciful LORD God, I yield up myself guilty unto Thee, and I utterly commit myself unto Thy grace, pity, and mercy, and I pray you, my ghostly father, to be between my sin and me, that God of His mercy may forgive me for this my lowly confession, that I may be delivered from my ghostly enemy, and obtain the endless bliss unto which God hath brought me, wherefore I pray.

[¶ *Orison of the Priest only.*

Be present, O LORD, with our supplications, and graciously hear me, who am the first to need Thy  
mercy ;

mercy; and also grant unto me, whom not by election for mine own merit, but by the gift of Thy grace Thou hast appointed Minister of this work, boldness in executing Thy commission; and do Thou through our Ministry perform that which cometh only of Thy goodness: through CHRIST our LORD. Amen.]

Let us pray.

*Orison of the Priest and of the Penitent.*

O GOD, most kind Creator and merciful Restorer of the human race! Who, by the Blood of Thine only SON didst redeem man when ruined for eternity through the malice of the devil; quicken this Thy servant, whom Thou desirest not on any account to die unto Thee; and do Thou, Who forsakest not the wandering, reclaim and correct him. O LORD! we beseech Thee let the prayers and tears of this Thy servant move Thy compassion. Do Thou heal his wounds: stretch forth Thy saving hand to the prostrate, that Thy Church be not spoiled of any portion of its body, that Thy flock sustain no hurt, that the  
enemy

enemy rejoice not over the losses of Thy family, that the second death possess not one who was born anew in the laver of salvation. Wherefore, unto Thee, O LORD, we, Thy supplicants prefer our prayers; unto Thee we pour forth the tears of our hearts. Spare Thou them that confess: that by Thy help they may so lament the sins which they have committed in this mortal state, that in the day of Thy fearful Judgment they may escape the sentence of eternal damnation, and, O most gracious FATHER, never know the terrors of that darkness, the roaring of that flame; and returning from the ways of error into the path of righteousness, may never more be afflicted with wounds, but possess whole and for ever what Thy grace hath bestowed, and Thy mercy hath restored; through CHRIST our LORD.  
*Amen.*

Let us pray.

*Orison II.*

O Holy LORD! Almighty FATHER!  
 Eternal GOD! Who hast vouchsafed to  
 heal

heal our wounds; We, Thy humble Priest, and this Thy suppliant, beseech and intreat Thee that Thou wouldest deign to incline the Ears of Thy pity to our prayers, and to be moved to repentance by his confession; that Thou wouldest remit all his offences and forgive all his sins. And do Thou, O LORD, bestow on this Thy servant pardon instead of punishment, joy for sorrow, life for death: that he who hath been brought to so great a hope of celestial happiness, trusting in Thy mercy, may be enabled to attain to the good things of Thy rewards, and to peace, and to Thy heavenly gifts; through CHRIST our LORD. *Amen.*

*[Then let the Priest say*

Almighty God have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life. *Amen.*

*Then let the Priest absolve him from all his sins. It may be thus:*

Our LORD JESUS CHRIST of His great goodness  
absolve

absolve thee ; and I, by the authority of The Same GOD and LORD JESUS CHRIST, and of the blessed Apostles Peter and Paul, committed to me, absolve thee from all those sins which being contrite in heart, with thy mouth thou hast confessed to me ; and from all other thy sins which if they had occurred to thy remembrance thou wouldst have been ready to confess ; [and I restore thee to the Sacraments of the Church.] In The Name of The FATHER, and of The SON, and of The HOLY GHOST. Amen.\*

Let us pray.

Stretch forth, O LORD, unto this Thy servant the right hand of Thy celestial help, that he may search for Thee with his whole heart and obtain what he worthily requests, through CHRIST our LORD. Amen.

*Let the Benediction follow.*

The Blessing of GOD The FATHER ALMIGHTY, and of The SON, and of The HOLY GHOST, descend upon thee and abide with thee for ever. Amen.

\* This form is of very ancient use in England, and is found in Anglo-Saxon MSS. of a very early date. Of course it is not intended that it should supersede any other.

The

The LORD be with you.

R. And with thy spirit.

Let us pray.

O merciful God, O gracious God, Who according to the multitude of Thy mercies dost blot out the sins of the penitent, and by the remission of Thy pardon makest void the guilt of past transgressions, regard this Thy servant *N.* who with entire contrition of heart doth beseech for himself forgiveness of all his offences. Renew in him, most merciful FATHER, whatsoever hath been hurt by the assaults of the Devil, and restore to the unity of Thy Church this weak member, having received from Thee remission of his sins. Have pity, O LORD, upon his lamentations, have pity upon his tears, have pity upon his trouble and sorrows; and since he putteth not his trust in any thing but in Thy mercy, admit him to the sacrament of reconciliation, through CHRIST our LORD. Amen.

Let us pray.

Grant to us, LORD, we beseech Thee, that as Thou wast appeased by the prayers and confession of the publican, so Thou wouldest look favourably upon this Thy servant, that abiding with tears in  
his

appeal in faith from Thy true justice to Thine ineffable mercy; that Thou wouldest pity me as a kind FATHER and a compassionate LORD, O good JESU: for what profit is there in my blood if I go down into eternal corruption? For the dead praise not Thee, nor all they that go down into Hell. O most merciful JESUS! have pity upon me. O most sweet JESUS! deliver me. O most kind JESUS! be favourable to me a sinner. O JESU! admit me, wretched criminal that I am, into the number of Thine elect. O JESU! the Salvation of them that trust in Thee, have pity upon me. O sweet JESU, the remission of all my sins! O JESU Son of the Virgin Mary! pour upon me Thy grace, Wisdom, Charity, Chastity, and Humility, and moreover, in all mine adversities, holy Patience, so that I may perfectly love Thee, and make Thee my glorying and delight for ever and for evermore. Amen.

*HYMN.*

## HYMN.

*(From the Ancient Sarum Breviary, for  
the Feast of The most sweet Name of  
JESUS.)*

*Exultet cor precordiis.*

Let every heart exulting beat  
With joy, at JESU's Name of bliss ;  
With every pure delight replete,  
And passing sweet its music is.

JESUS, the comfortless consoles,  
JESUS, each sinful fever quells,  
JESUS, the power of Hell controls,  
JESUS, each deadly foe repels.

JESUS ! how sweetly doth it sound,  
In prose, in verse, in every measure ;  
And makes each quickening bosom bound,  
And soothes us with divinest pleasure.

O speak His lofty Name abroad,  
JESUS, let every tongue confess ;  
And let each heart and voice accord,  
That health our maladies may bless.

JESUS !



JESUS ! the finner's friend, abide  
 With us, and hearken to our prayer ;  
 Thy frail and erring wanderers guide,  
 And all our dread transgressions spare.

Be Thy dear Name our sure defence,  
 From peril all our path assure,  
 Perfection to our life dispense,  
 From every stain preserve us pure.

O CHRIST ! all Glory unto Thee  
 Refulgent with this Name Divine ;  
 All Honour, Worship, Majesty,  
 JESU ! Good LORD ! be ever Thine. Amen.

### HYMN.

*(From the Ancient York Breviary, for  
 the Feast of S. Mary Magdalene.)*

*Æterni Patris Unice.*

SON of the Eternal Sire on high !  
 Regard us with a gracious eye,  
 Who weeping Magdalene dost own,  
 And call unto Thy glorious throne !

Lo !

Lo ! in the royal coffers laid,  
 Again the long lost coin displayed ;  
 The noble gem of sparkling sheen  
 From mire recovered, glows serene.

Jesu ! our refuge sure and sweet,  
 Thee, Hope of penitents we greet ;  
 For that dear sinner's sake,\* release  
 Our souls from guilt, and grant us peace.

The assaults of sin with ceaseless spite  
 And galling sting, the conscience smite ;  
 The world's vain blandishments impure,  
 And harlot smiles the sense allure ;

Fain unto Thee our thankful lays  
 We would, yet may not, freely raise ;  
 While here on Earth our souls forlorn,  
 Beneath this fleshly burthen mourn.

May He, Thou mother kind and meek !  
 Regard our nature frail and weak ;  
 His arm our bark in safety guide,  
 O'er this life's bleak and surging tide.

\* " For Thy servant David's sake, turn not away  
 the face of Thine Anointed."

**To God Supreme, all Glory be !  
Who in His bounties, vast and free,  
Relief from guilt and pain affords,  
And crowns us with divine rewards. Amen.**

**V. Many fins are forgiven her.**

R. For she loved much.

*Orison.*

O GOD, Who didst render the penitence of the blessed Mary Magdalene so pleasing and grateful to Thyself, that not only Thou forgavest her sins, but didst light up her heart with such abundant sweetness of love, that she watered Thy feet with her tears ; Grant to us, we beseech Thee, so worthily to weep for the evil deeds we have committed, that we may both be enabled to obtain Thy holy pardon, and also in all our petitions may experience the grace of Thy propitiation ; Who livest and reignest with GOD THE FATHER, in The Unity of The HOLY GHOST, GOD, world without end. Amen.

¶ *A devout Prayer for the Illumination  
of Man's mind.*

O Thou Good JESU ! enlighten me with  
the

the brightness of everlasting light, and chase from my heart all manner of darkness; stablish the great variations of my mind which I suffer, break and destroy the burthen of the yoke wherewith I am encumbered, fight mightily for me and fray away those evil beasts my lusts and concupiscence whereby I am moved and tempted, that peace may be in me by Thy virtue and strength, and praise may resound through the whole of my soul. Command the winds and tempests of trouble and temptation and the sea full of monsters and perils to cease, and say to the north wind that it blow not, and there shall be a great tranquillity. Send out the light of Thy truth that it may shine upon the Earth, for I am as the Earth empty and barren until Thou illumine me. Pour out Thy grace from above, anoint my heart with Thy grace celestial, give unto me the tears of devotion to moisten and dissolve my dry soul, that it may bring forth good fruit, and the harvest of good works. Raise up my mind, which is oppressed with the burden of sin, and attach  
my

my desires wholly to things celestial, so that having tasted the sweetness of heavenly felicity, I may loathe all that is earthly. Ravish me from the unsteadfast consolation of all creatures, for nothing created may fully satisfy mine appetite. Join me, good LORD, unto Thyself by the band of inseparable love, for Thou alone sufficest to Thy lover, and without Thee all other things be vain and of no value. Amen.

### HYMN.

*(From an Ancient English Breviary.)*

*Deus Pater Piissime.*

O GOD! O FATHER, kind and best!  
 What we should ask of Thee suggest;  
 And, when Thy servants rightly pray,  
 O! ne'er Thy loving gifts delay.

A heart in penitence brought low,  
 And streams of sorrowing tears bestow,  
 To wash our sinful conscience clear  
 From all the guilt and shame we fear.

The

The grace of faith in us renew,  
 And with unfailing strength endue;  
 So ne'er our constancy shall fail,  
 Though very Antichrist assail.

Grant us pure wisdom to attain,  
 And fervent charity to gain;  
 O! surest Heaven-descended sign  
 Of them that please Thy will Divine.

Now Thy sweet promise we believe,  
 How they that ask shall more receive;  
 So may Thine own free mercy grant  
 All other gifts Thy servants want.

All Honour, Glory, Might, and Power,  
 Through countless ages evermore,  
 To Thee, O FATHER! SON, to Thee,  
 And SPIRIT Paraclete shall be. Amen.

¶ *Orison of S. Thomas Aquinas.*

Grant me, O merciful GOD, fervently  
 to desire, wisely to search out, truly to  
 acknowledge and perfectly to fulfil such  
 things as are well-pleasing unto Thee, to  
 the praise and glory of Thy Name. Order  
 my worldly condition, and all that Thou  
 requirest

requirest me to do. Grant that I may know Thy will, and give me strength to perform it as I ought, and as is expedient for my soul. May my path before Thee, O LORD, be safe, upright, and perfect; falling not away either in prosperity or in adversity; so that I may render thanks unto Thee in prosperity, and may patiently endure adversity, that in the one I may not be lifted up, and in the other may never be cast down. May I rejoice and grieve at nothing but what concerns Thy Glory. May I seek to please none, and fear to displease none beside Thee. May all transitory things appear vile to me in comparison of Thee, O LORD; and may all that is Thine be dear unto me, and Thou, O God, more than all things. May I be weary of the joy that is without Thee, and desire not anything that is beside Thee.

Let all toil delight me that is for Thee, and may all repose be tedious which is not in Thee. Grant that I may continually direct my heart unto Thee, and with all purpose of amendment think  
with

with sorrow upon my shortcomings. Make me, O God, unfeignedly humble, joyful without levity, sad without dejection, grave without moroseness, active without frivolity, true without duplicity; fearing Thee without despair, trusting in Thee without presumption. May I instruct my neighbour without dissimulation, edify him by word and example without pride, be obedient without gain-saying, patient without murmuring, continent without depravity. Give me, O God, Thou most beloved, a very watchful heart, which no curious imaginations may lead astray from Thee; give me a noble heart, which no unworthy affection may draw backward; give me a steadfast heart, which no tribulation can break; a free heart, which no violent assault shall betray into captivity. Bestow upon me, O LORD my GOD, understanding to know Thee, diligence to seek Thee, wisdom to find Thee, a deportment which may please Thee, perseverance in faithfully waiting upon Thee, and trustfulness in embracing Thee unto the end; so to be  
afflicted



afflicted by Thy pains in penitence here,  
and so to use the benefits of Thy grace in  
this my pilgrimage, that I may attain to  
the fruition of Thy joys and rewards in the  
regions of glory, Who livest and reignest  
God, world without end. Amen.



## A COMPANION

TO

## Holy Communion.

“It is called Communion, and is so truly, because by It we communicate with CHRIST; we share by It in His Flesh and Deity, and communicate, and are made one with one another.”—*S. John Damascene De Fid. orthodox. iv. 13.*



# A Companion

TO

## HOLY COMMUNION

FROM THE

**Ancient Offices of the Use of Sarum.**

*Translated and Arranged*

BY A LAYMAN.

“Lo! I am with you alway, even unto the end of the world.”—*S. Matthew, ultim.*

“Haste ye then to partake of The One Eucharist, One Flesh of our LORD JESUS CHRIST, and One Drink for Union in His Blood; One Altar of Sacrifice as there is one Bishop with the Presbytery and Deacons.”—*S. Ignatius, Epist. ad Philadelph.*

LONDON:

LUMLEY, 126, HIGH HOLBORN.

MDCCCLIII.



**"THE BREAD** which The LORD brake and gave to His disciples is The Body of our LORD and SAVIOUR ; as He Himself tells them, 'Take ye, eat, This is My Body ;' and the Cup is that of which He also spake, 'Drink ye all of This, This is My Blood.' If then the Bread which came down from Heaven is The Body of The LORD, and the Wine which He gave to His disciples is The Blood Which was shed for many, let us ascend with The LORD into the upper chamber, spacious, garnished, and cleansed, and let us receive from Him from on high The Cup of The New Testament, and there with Him celebrating our Passover, let us be inebriated with the wine of soberness ; for the Kingdom of God is not meat and drink, but righteousness and joy and peace in The HOLY GHOST. Moses gave us not the True Bread, but The LORD JESUS. He is our Guest and our Feast ; He it is Who eateth with us, and yet is eaten. We drink His Blood, and without Him we cannot drink, and daily in His Sacrifices do we tread out the ruddy vintage of The True Vine of the vineyard of Sorec, which is interpreted Elest, and drink from thence of the new wine of His FATHER's Kingdom, not in the oldness of the letter, but in the newness of The Spirit."—*S. Jerome ad Hedibiam.*













¶ INVITATORY.

Let us worship CHRIST, The King, The Ruler of the nations ; Who to them that feed on Him giveth the fulness of His SPIRIT.

¶ ORISONS *before* HOLY COMMUNION.



SACRED Feast ! wherein CHRIST is received ; the memory of His Passion is brought to our remembrance ; our souls are fulfilled with grace, and the pledge of eternal Glory is given unto us. Alleluya.

V. Thou

V. Thou didst give them Bread from Heaven.

R. Having in itself every delight.

*Orison.*

O GOD, Who unto us in this wondrous Sacrament hast left a Memorial of Thy Passion; grant to us, we beseech Thee so to venerate the sacred Mysteries of Thy Body and Blood, that we may evermore perceive in ourselves the fruit of Thy Redemption: Who livest and reignest, with GOD The FATHER, in The Unity of The HOLY GHOST, GOD, world without end. Amen.

Our FATHER.

*Memorial of The Incarnation.*

Hail! Thou that art full of grace; The LORD is with thee; Blessed art thou among women and blessed is The Fruit of thy womb, JESUS! Amen.

¶ *Devout Prefatory Anthems.*

CHRIST The LORD, a Priest for ever after the order of Melchisedek, offered Bread and Wine.

The

The merciful LORD giveth Food to them that fear Him, in memorial of His wonderful works.

I will receive the Cup of Salvation, and sacrifice the Victim of praise.

The LORD hath prepared a Table for us against all them that trouble us.

The LORD maketh the borders of The Church peace. With the fatness of wheat and with honey out of the stony rock doth He satisfy us.

Thou hast prepared Thy sweetness, O GOD ! for the poor, Who makest men to dwell of one mind in Thy House.

With the Bread of Angels Thou hast nourished Thy people, and Food from Heaven hast Thou given unto them. Alleluya.

Thou dost bring Bread out of the earth, and Wine that maketh glad the heart of man.

O how sweet, O LORD, is Thy Spirit, which Thou dost dispense, a very pleasant savour to Thy children ! Bestowing delectable Bread from Heaven Thou feedest the hungry, and sendest the rich and proud empty away.

Rich is the Bread of CHRIST, affording delight unto Kings. Alleluya.

Wisdom hath built her an house ; she hath mingled

mingled her Wine, and disposed her Table.  
Alleluya.

Elias saw at his head bread baked on the coals, and he arose and did eat and drink ; and he went in the strength of that meat, even unto the Mount of God.

A certain man made a great Supper, and sent his servant at supper time to bid the guests to come, For all things are ready. Come, eat ye my Bread and drink ye the Wine I have mingled for you. For all things are ready.

I will go in unto The Altar of God : I will receive CHRIST Who reneweth my youth.

CHRIST our Passover is sacrificed for us, therefore let us keep The Feast; with the unleavened bread of sincerity and truth.

This is The Bread which the LORD hath given us for food. Moses gave you not that Bread from Heaven, but My FATHER giveth you The True Bread from Heaven.

The Bread which I will give is My Flesh for the life of the world.

I am The Living Bread which came down from Heaven. If any man eat of this Bread, he shall live for evermore. Alleluya.

When they were at Supper Jesus took bread  
and

and blessed, and brake, and gave to His disciples, and said, Take, eat; This is My Body.

Jesus took The Cup after Supper, saying, This Cup is The New Testament in My Blood; Do This, in remembrance of Me.

Whofo eateth My Flesh and drinketh My Blood abideth in Me and I in him.

There is no other nation so great which hath God so nigh unto them as our God is present with us.

As often as ye eat This Bread and drink This Cup, ye do show The Lord's death till He come.

We being many are One Bread and One Body; for we are all partakers of One Bread and of One Cup.

To Him that overcometh I will give The hidden Manna and a new name. Alleluya.

V. He gave them Bread from Heaven. Alleluya.

R. Man doth eat Angel's food. Alleluya,

### *Orison.*

O most merciful God! incline Thy gracious ears to our prayers, and enlighten our hearts with the grace of The HOLY SPIRIT, that we may worthily celebrate

F

Thy

Thy Holy Mysteries, and love Thee with an everlasting love, through CHRIST our LORD. Amen.

*Collects which may be said before the Epistle, or at other times.*

O LORD JESU CHRIST ! SON of The living God ! Who for our redemption didst will to be born, and to be circumcised, to be rejected by the Jews, to be betrayed by Judas with a kiss, to be taken bound in chains, to be haled before Annas, Caiaphas, Herod, and Pilate, and in their presence to be mocked, to be smitten with blows, buffets, stripes, and with the reed ; to be spitted on in the face, to be crowned with thorns, to be accused moreover by false witnesses, to be judged, and as an innocent lamb, bearing Thy Cross, to be led forth as a Victim ; to be pierced with nails, to be made to drink of vinegar and gall, and upon the Cross to be condemned to a most shameful death, and to be wounded with a spear ; Do Thou, O LORD, for these Thy most sacred pains, deliver

deliver us from all sin and punishment, and by Thy holy Cross bring us miserable sinners to that place whither Thou didst bring the thief, late in his penitence, who was crucified with Thee; Who livest and reignest, God, world without end. Amen.

O KIND LORD JESU ! may all Thy sufferings help and defend us from all tribulation and distress, from all grief and sadness, from all danger and wretchedness, from all sin and impurity of heart, from all offence and ill fame, from evil diseases of soul and body, from sudden and unforeseen death, and from all the persecutions of our enemies, visible and invisible ; for we know that in whatsoever hour or day we have a memory of Thy Passion, we shall be in safety. Wherefore, trusting in Thine immeasurable goodness, we intreat Thee, O merciful SAVIOUR, for Thy very benign and most holy sufferings, that Thou wouldest protect us with Thy kind help and continual pity, and preserve us evermore from all evil ; Who livest. Amen.

¶ Here



¶ Here may follow "KYRIE ELEYSON," (*post.*)

[¶ ORISON OF THE PRIEST ONLY.

God, Who makest worthy the unworthy, and finners to be righteous and holy, and purifiest the impure; cleanse my heart and body from all taint and defilement of sin, and make me a worthy and strenuous Minister at Thy Holy Altars; and mercifully grant that on this Altar, to which I, so unworthy, now approach, I may offer sacrifices pleasing and acceptable to Thy goodness for all my sins and offences, and for my numberless daily transgressions; for all moreover who are here present, and for every one who is connected with me by friendship or affinity, or who pursue me with hatred, or who are my adversaries; so also for washing away the sins of all Christian people; and may my vows be acceptable unto Thee, through Him Who offered Himself unto Thee, O God The FATHER, a Sacrifice for us, Who with Thee liveth and reigneth in The Unity of The HOLY GHOST, God world without end. Amen.]

¶ ORISON

## ¶ ORISON OF S. AMBROSE.

*[For the Clergy, and, with the requisite variations, for the Laity as there is opportunity.]*

O SUPREME High Priest and true Chief Bishop, JESUS CHRIST ! Who didst offer Thyself to GOD The FATHER, a pure and spotless Victim upon the Altar of The Cross for us miserable sinners, and Who didst give us Thy Flesh to eat, and Thy Blood to drink, and didst ordain that Mystery in the might of The HOLY SPIRIT, saying, "This Do, in remembrance of Me;" I intreat Thee by The Same Blood, the great price of our Salvation; I intreat Thee by that wonderful and unspeakable love wherewith Thou didst vouchsafe so to love us, miserable and unworthy, as to wash us from our sins in Thy Blood, teach me Thy unworthy servant [whom among Thine other gifts, not for any merit of mine, but of the condescension of Thy mercy alone, Thou hast vouchsafed also to call to the dignity of Priesthood, teach me, I pray Thee,] by Thy HOLY SPIRIT to  
F 2
handle

handle so great a Mystery with that reverence and honour, with that devotion and fear as I ought and as it becometh me. Make me, through Thy grace, always so to believe and understand, to conceive, and firmly to hold, to think and to speak of this wondrous Mystery, as shall please Thee and benefit my soul. Let Thy good SPIRIT enter my heart, there to be heard without utterance, and without the sound of words speak all truth. For these things are exceeding deep and covered with a sacred veil. Of Thy great mercy, grant me to celebrate this Solemnity with a clean heart and pure mind. Free my heart from all defiling and unholy, from all vain and hurtful thoughts. Fence me with the holy and faithful guard and mighty protection of Thy blessed Angels, that the enemies of all good may fly away ashamed. By the virtue of this vast Mystery, and by the hand of Thy Holy Angel, repel from me and all Thy servants the hard spirit of pride and vain glory, of impurity and uncleanness, of doubting and mistrust. Let them

them be confounded that seek after my soul to destroy it: let them perish that seek my hurt.

**KING\*** of Virgins, and lover of chastity and innocence, extinguish in my frame, by the dew of Thy heavenly blessing, the fuel of evil concupiscence, that so one even purity of soul and body may abide in me. Mortify in my members the lusts of the flesh, and all hurtful emotions, and give me true and persevering chastity with Thine other gifts which please Thee in truth; so that I may with chaste body and pure heart offer unto Thee the Sacri-

\* "Think of how much greater sanctity thou hast need, who receivest Symbols so much greater than The Holy of Holies ever received. For thou hast not Cherubim, but The Very LORD of Cherubim dwelling here; not the pot of manna and the stone tables, and the rod of Aaron, but The Body and Blood of The LORD, and the Spirit instead of the letter, and Grace surpassing man's reason, and a Gift ineffable. In proportion as thou hast been vouchsafed nobler symbols and more awful Mysteries, by so much the more art thou bound to greater holiness and more perfect purity."—*S. Chrysostom in Psalm cxxxii.*

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fice of Praise. For with what mighty contrition of heart and fountain of tears, with what reverence and awe, with what chastity of body and purity of soul, should that Divine and Heavenly Sacrifice be celebrated, wherein Thy Flesh is indeed taken, where Thy Blood is indeed drunk, wherein things lowest and highest, earthly and divine, are united, where is the presence of The Holy Angels, where Thou art in a wonderful and unspeakable way both Sacrifice and Priest !

Who can worthily celebrate this Sacrifice unless Thou, O GOD, makest him worthy ? I know, O LORD, yea truly do I know, and this do I confess to Thy loving kindness, that I am not worthy to approach to so high a Mystery, by reason of my very many sins and numberless negligences ; but I know, and truly with my own heart do I believe, and with my mouth confess, that Thou canst make me worthy Who alone canst make that clean which cometh from that which is unclean, and sinners to be righteous and holy. By this

this Thine Almighty power I beseech Thee, O my God, to grant that I, a sinner, may celebrate this Sacrifice with fear and trembling, with purity of heart and streams of tears, with spiritual gladness and celestial joy; may my mind feel the sweetness of Thy most blessed presence, and the guardianship of The Holy Angels round about me.

FOR now, O LORD, mindful of Thy Venerable Passion, I approach to Thine Altar, to offer Thee that Sacrifice which Thou hast instituted, and commanded to be offered in remembrance of Thee for our well-being. Receive it, we beseech Thee, O God Most High, for Thy Holy Church, and for the people whom Thou hast purchased with Thy Blood. [And since Thou hast willed that I, a sinner, should stand between Thee and this Thy people, although Thou canst discern no good work in me, yet at least reject not the office of the dispensation intrusted to me; let not through my unworthiness the price of their salvation be wasted, for whom Thou didst vouchsafe to be a saving Victim and Redemption!]

We

We bring before Thee, O LORD, if Thou wilt graciously vouchsafe to behold, the tribulations of the poor, the perils of the people, the groans of prisoners, the miseries of orphans, the necessities of strangers, the helplessness of the weak, the depressions of the languishing, the infirmities of the aged, the aspirations of the young, the vows of virgins, the wailing of widows.

WE intreat Thee also, O LORD! Holy FATHER! for the souls of the faithful departed \* \* \* that this great Sacrament of Thy love may be unto them salvation and health, joy and refreshment. O LORD my God! grant them this day a great and abundant feast of Thee, The living God, Who camest down from Heaven, and gavest life unto the world, even of Thy holy and blessed Flesh, The LAMB without spot, Who takest away the sins of the world; even of that Flesh which was taken of the holy and glorious Virgin Mary, and conceived of The HOLY GHOST, and of that Fountain of mercy which from the soldier's spear flowed from

from Thy most sacred Side, that therewith enlarged and fated, refreshed and comforted, they may rejoice in Thy praise and glory.

I PRAY Thy clemency, O LORD, that on the bread to be offered unto Thee may descend the fulness of Thy Benediction, and the Sanctification of Thy Divinity. May there descend also The invisible and incomprehensible Majesty of Thy HOLY SPIRIT, as it descended of old on the sacrifices of the fathers, Which may make our oblations Thy Body and Blood, [and teach me an unworthy priest to handle so great a Mystery with purity of heart and the devotion of tears, with reverence and trembling, so that Thou mayest graciously and favourably receive the sacrifice of my hands for the good of all, living and departed.]





¶ ORISONS *before* HOLY COMMUNION *for*  
*the Laity, which may be used also by*  
*the Clergy.*

I. I BESEECH Thee, O most kind LORD JESU CHRIST, that for the sake of the most blessed Virgin Mary Thy Mother, and of all Thy Saints, Thou wouldest teach me and permit me to approach this wonderful Sacrament of Thy Body and Blood with that pureness of heart and cleanness of mind, with that devotion and reverence which becometh me, and is expedient for my soul. O most gracious LORD JESU CHRIST! may my heart perceive the sweetness of Thy blessed presence. Let it be the purgation of all my spiritual filth, the washing away of all mine offences, my protection against all the numberless perils of the world. May my soul now taste how sweet The LORD is, that at the taste of Thee\* all carnal

\* "We taste of that Body that sitteth above, that is adored by Angels, that is next to The Power that is incorruptible!"—*S. Ambrose, Hom. iii., 1 Epbes. 15—20.*

delights

delights may give place. O delectable Bread! O Repast of life! O Food much to be desired! O Banquet of exceeding sweetness, refreshing all things, and never failing! The Angels and spirits of the just partake of Thee with plenteous fulness. May it please Thee, O LORD, that now my sinful soul, in this its pilgrimage, may faithfully partake \* of Thee, that so receiving strength from Thee, it may perform its journey through Thee, even unto Thee, without hindrance from Satan. Mortify in my members and in my heart all the incitements of the flesh, and all hurtful passions, that Thou, The King of Virgins and Lover of Chastity, mayest have a

\* "With fullest assurance let us partake of The Body and Blood of CHRIST; for in the figure of bread is given to thee His Body, in the figure of wine His Blood; that thou, by partaking of The Body and Blood of CHRIST, mightest be made of the Same Body and of the Same Blood with Him. For thus we come to bear CHRIST in us, because His Body and Blood are diffused through our members; thus it is according to the blessed Peter we become partakers of The Divine Nature."  
—*S. Cyr. of Jer. Cat. Lett. xxii.*

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peaceful

peaceful abode in this my tabernacle. O LORD, Thou knowest with how many and how great disquietudes my soul is afflicted. But do Thou, O LORD, Who art The Supreme Physician, come and heal it, to Whom is committed all power and dominion through infinite ages of ages. Amen.

II. O GRACIOUS LORD JESUS CHRIST, I, Thy sinful servant, nothing presuming on my own deserts, but trusting in Thy mercy and goodness, with fear and trembling approach to the Table of Thy most sweet Feast. For my heart and body are defiled with many sins, my mind and tongue have not been faithfully guarded. So then, O gracious God! O terrible Majesty! I, miserable that I am, being in a great strait, turn to Thee, the Fountain of mercy. To Thee I hasten to be cured, under Thy protection I flee, longing to have Thee for my SAVIOUR, before Whom I cannot stand as my Judge. To Thee, O LORD, I show my wounds, to Thee I lay bare my shame; I know my sins, many and great, for which I fear, and I hope in  
Thy

Thy mercies, which are countless. Look down then on me with the eyes of Thy mercy, O LORD JESU CHRIST, Eternal King! GOD and man! Crucified for man! Hear me who hope in Thee; have pity on me who am full of miseries and sins, Thou Who wilt never cease to pour forth the streams of mercy. Blessed be Thou, life-giving Victim, Who for me and all mankind wast offered on the Cross of suffering. Hail! Holy and precious Blood which did flow from the Wounds of my crucified LORD JESUS CHRIST and wash away the sins of the whole world. Remember, LORD, Thy creature which Thou hast redeemed with Thine own Blood. I repent me that I have sinned, and long to amend what I have done. Take from me then, most merciful FATHER, all my iniquities and sins, that purified in mind and body I may be made worthy, worthily to taste The Holy of Holies. And grant that this sacred foretaste of Thy Body and Blood which I unworthy purpose to take, may be the remission of my sins, the perfect cleansing of my offences, the scaring  
away

away of all evil thoughts, the renewal of all good desires, the healthful effectuating of works wellpleasing unto Thee, the most firm protection of soul and body against the wiles of my enemies. Amen.

III. O FOUNTAIN of entire mercy which dost never cease to flow ! come unto me this day and enable my ailing soul devoutly to receive Thy Flesh and drink Thy precious Blood. Not for that I am righteous, but because I am a sinner, for they that are whole need not a physician, but they that are sick. O Thou True Charity wherein is eternal felicity ! O Thou only hope of my soul ! Take from me mine iniquities that I may be enabled with a pure mind to enter into The Holy of Holies. My heart awaiteth Thee, fulfil the desire which Thou hast put into my heart as Thou willest. I am Thine, O CHRIST ! O give me not over to another. May Thy right hand ever prevent me and defend me from all evil. Come, O LORD ! Thou against Whom I most miserable have sinned. Remember not my sins, for  
which

which Thou hast shed forth Thy Blood. Come, O God, Who art most dear unto my soul, give unto me the food of eternal salvation. Come, Thou immaculate Sacrifice, deliver me from eternal death. Come, Thou Physician of the sick ; come, Thou Food of the hungry. Come, O LORD, and visit this my tabernacle dedicate in Thy Name, and Lo ! I come with my whole heart, as is my desire unto Thee, to Whom with my whole soul I aspire, Whom with my whole affection I embrace, Whose Body and Blood I long to receive, that Thou mayest ever abide in me now and for evermore. Send me not empty away, O most gracious FATHER Almighty. Amen.

IV. LORD ! I am not worthy that Thou shouldest enter in under my roof, but trusting in Thy goodness I approach unto Thine Altar, to The Sacrament of The Body and Blood of Thine Only-begotten SON, Our LORD JESUS CHRIST ; sick, to The Physician of Life ; unclean, to The Fountain of Mercy ; blind, to The Light of Eternal Splen-

Splendour ; poor, unto The LORD of  
 Heaven and Earth ; naked, to The King  
 of Glory ; A sheep, to The Shepherd ; a  
 creature, to its Creator ; desolate, to The  
 kind Comforter ; miserable, to The Pitier ;  
 guilty, to The Bestower of Pardon ; wicked,  
 to The Justifier ; hardened, to The Infuser  
 of Grace ; beseeching the abundance of  
 Thy boundless mercy that Thou wouldest  
 vouchsafe to heal mine infirmities, to wash  
 away my defilements, to enlighten my  
 blindness, to enrich my poverty, to clothe  
 my nakedness, to restore the wandering,  
 to console the forsaken, to reconcile the  
 guilty, to grant pardon to the sinner, for-  
 giveness to the wretched, life to the cri-  
 minal, righteousness to the dead ; that I  
 may be found worthy to receive Thee,  
 The Bread of Angels, The King of Kings,  
 The LORD of Lords, with that chastity of  
 body and purity of soul, with that contrition  
 of heart and fountain of tears, with that  
 spiritual gladness and celestial joy, with that  
 fear and awe, that reverence and honour,  
 that faith and humility, that purpose and  
 love, with that devotion and thankful-  
 ness,

ness, which becometh me, and as is expedient for the health of my soul: so that it may profit me unto eternal life, and be unto me the remission of all my sins. Grant unto me, I beseech Thee, that I may receive not only The Sacrament of This The Body and Blood of The LORD, but also the Virtue of That Sacrament. O most gracious GOD, grant me so to receive The Body\* of Thine Only-begotten SON, our LORD JESUS CHRIST, which He took of the Virgin Mary, that I may be found worthy to be incorporated into His Mystical Body, and to be reckoned among His members. O most loving FATHER! grant unto me that Thy Beloved SON, Whom now I purpose to receive beneath a veil in this my pilgrimage, I may at length, with unveiled face, contemplate for ever; Who, with Thee liveth and reigneth in The Unity of The HOLY GHOST, GOD, through infinite ages of ages. Amen.

\* "Why do we receive the mystical Eucharist? Is it not that it may cause CHRIST to dwell in us, even bodily, by the participation and Communion of His Sacred Flesh?"—*S. Cyrill. Alex. In Joann. x. 12.*

AT





***AT THE TIME OF CONSECRATION.\****

THE grace of The HOLY SPIRIT kindle and enlighten thine heart and lips, and may The LORD accept this as a worthy Sacrifice from thine hands for our sins and offences! Amen.

\* "When thou seest the holy man minister dispute no more, inquire no more, doubt no more; but believe and behold with the eyes of faith and of the Spirit, that thou seest CHRIST's Body broken on the Cross; that thou seest Him bleeding for thy sins; that thou feedest upon the food of elect souls; that thou puttest thy mouth to the hole of The Rock that was smitten, to The Wound of the Side of Thy LORD, Which, being pierced, streamed forth Sacraments, and life, and holiness, and pardon, and purity and immortality upon thee."—*Taylor's Worthy Communicant, Ch. VII.*

[Ave

[Ave verum Corpus natum  
De Maria Virgine,  
Vere passum immolatum  
In Cruce pro homine.  
Cujus latus perforatum  
Unda fluit sanguine ;  
Efto nobis pregustatum,  
Mortis in examine !]

Hail ! True Body\* of the Virgin  
Mary, born on Earth for me ;  
Truly man's transgressions purging,  
Slain and suffering on the Tree ;

From Whose side for sinners riven,  
Blood flowed and water graciously ;  
May of Thee the foretaste given,  
Help us in death's agony !

O MERCIFUL, O kind, O sweet JESU,  
Son of Mary ! Hail ! JESU CHRIST, Word

\* "Since He Himself has declared and said of the Bread, This is My Body, who shall dare to doubt any longer? And since He has affirmed and said, This is My Blood, who shall ever hesitate, saying that it is not His Blood?"—*S. Cyril of Jer. Cat. Lect. xxii.*

of

of the FATHER, Son of the Virgin, Lamb of GOD, Salvation of the world, Holy Sacrifice, Word in Flesh, Fountain of Pity ! Hail ! JESU, Praise of Angels, Glory of Saints, Vision of Peace, Entire Deity, True Man, Flower and fruit of the Virgin Mother ! Hail ! JESU CHRIST, Brightness of the FATHER, Prince of Peace, Gate of Heaven, Living Bread, Offspring of the Virgin, Vessel of The Godhead ! Hail ! JESU CHRIST, Light of Heaven, Ransom of the world, Joy of our hearts, Bread of Angels, Rejoicing of the heart, King and Spouse of Virginity ! Hail ! JESU CHRIST, the most sweet Way, Supreme Truth, Reward of ours, Living Charity, Fountain of Love, Peace, Sweetness of Eternal Life ! Hail ! most Holy and precious Body of CHRIST which set on the Altar of the Cross for the saving of the world, I believe with my heart, I confess with my mouth, a True Sacrifice, a Pure Sacrifice, a Holy Sacrifice, a Sacrifice unspotted and acceptable to God, the Holy Bread of Eternal Life and the Cup of everlasting Salvation. I worship Thee in spirit and  
in

in truth.\* O kind JESU! Good JESU, have mercy upon me! I pray Thee, therefore, O GOD, that like as I see Thee here present under the form of bread and wine, so I may be found worthy to behold Thee in the Glory of Thy Majesty, in peace and gladness for ever and ever. Amen.

IN THE presence of Thy most Holy Body and Blood, O LORD JESU CHRIST, I com-

\* "No man eats This Flesh unless he first adores; for the wise men and the barbarians did worship This Body in the manger with very much fear and reverence; let us, therefore, who are citizens of Heaven, at least not fall short of the barbarians. But thou seest Him not in the manger, but on the Altar, and thou beholdest Him not in the Virgin's arms, but presented by the Priest, and brought to thee in sacrifice by THE HOLY SPIRIT of GOD."—*S. August. in Psalm xcvi. S. Chrysostom. Hom. Cor. I.*

"We adore The Body of CHRIST in the Mysteries."—*S. Ambrose De Spir. S. Taylor's "Worthy Communicant," VII. S. I.*

"CHRIST Himself, the Reality of the Sacrament, in and along with the Sacrament, without and apart from the Sacrament, wherever He is, is to be worshipped."—*Bishop Andrewes.*

mend

mend unto Thee myself most miserable  
 Thy servant, that by the virtue of Thy  
 Holy Crofs, and by the myſtery of Thy  
 Holy Incarnation, Nativity, Baptiſm,  
 Fasting, Paſſion, Death, Reſurrection,  
 Aſcenſion, and by the coming of The  
 HOLY GHOST The Comforter, and by  
 Thy Name Ineffable, Thou Who art  
 God Almighty; Alpha and Omega, The  
 Beginning and the End, Sabaoth, Adonai,  
 Emmanuel Which is God with us, The  
 Way, The Truth, and The Life, our  
 Salvation, Victory, and Reſurrection, eſ-  
 pecially by the invocation of This life-  
 giving Sacrifice of Thy Body and Blood  
 which I invoke for my help, entangled  
 though I be in many ſins, yet created  
 by Thee, and redeemed by Thy moſt  
 precious Blood, and believing and truſt-  
 ing in Thee, the Only living and True  
 God, Thou wouldeſt guard and defend  
 me from all evils at all times, and  
 deliver me from injury and ſnares, from  
 captivity and bonds, from the tongues and  
 weapons and ſhafts of all my enemies,  
 viſible and inviſible ; alſo that Thou  
 wouldeſt

wouldest vouchsafe to deliver me from all wicked works, poisonous and deadly food, from grief, shame, disease, confusion, slander, and from all offences and dangers, from all falling, ruin, hurt, detriment and hindrances of soul and of body, and from sudden and unforeseen and eternal death ; and wouldest deign mercifully to drive all these evils far away from me, by The Holy Mystery of Thy Passion and of our redemption, to which I do trustfully commit me for my salvation, hoping that through It I may be saved. Therefore, most merciful God, Who wouldest not the death of a sinner, but that he should be converted and live, Who hearest all that cry unto Thee and trust in Thee, hearken to me also a sinner ; and all those whom Thou hast redeemed with Thy precious Blood, recall unto Thyself and enlighten with the gift of Thy grace ; and according to the multitude of Thy mercy have pity upon me according to Thy good will, and as Thou knowest, bestow on me true health both of body and soul. Sinner though I

H

be,

be, yet I have not denied Thee : hearken unto my prayer, O kind JESU, and send me Thy grace to accompany and preserve me from all evils, and bring me to eternal life, Thou showing pity upon me, Who with The FATHER and The HOLY GHOST, livest and reignest GOD, world without end. Amen.

O LORD JESU CHRIST, Who didst take upon Thyself This Thy most sacred Flesh from the womb of the glorious Virgin Mary, and didst pour forth This Thy precious Blood from Thy most sacred Side for our salvation upon the Altar of the Cross, and in This glorious Flesh didst rise again from the dead and ascend into Heaven, and art again to come in The Same Flesh to judge the living and the dead, deliver us by This Thy most Holy Body now on Thy Altar, from all sins and impurities of soul and body, and from all evils and dangers, now and for evermore.

*Orison of S. Augustine.*

Look upon me unhappy, God of boundless pity ! look upon me with the regards  
of

of Thy mercy. Cast down, I come to Thee, Almighty One! Wounded, I run to The Physician. Continue Thy pity and loving kindness, Who hast so long delayed the sword of vengeance. Blot out the number of mine offences by the multitude of Thy mercies.

*Orison.*

Soul of CHRIST, sanctify me; Body of CHRIST, save me: Blood of CHRIST, inebriate me: Water from The Side of CHRIST, wash me: Brightness of the Countenance of CHRIST, enlighten me: Passion of CHRIST, strengthen me: bloody sweat of the most noble Countenance of CHRIST, heal me: O good JESU, hearken unto me, in Thy Wounds hide me, let me never be separated from Thee, from the malicious enemy defend me, in the hour of my death call me, and place me beside Thee, that with Angels and saints I may praise Thee, O LORD my SAVIOUR for evermore! Amen.

[Ave Caro Christī cara  
Immolata Crucis ara  
Pro redemptis Hostia;  
Morte Tua nos amara,

Fac



**Fac redemptos luce clara**

**Tecum frui Gloria.**

**Ave ! Verbum Incarnatum,**

**In Altari consecratum ;**

**Panis vivus Angelorum,**

**Salus et spes infirmorum,**

**Medicina peccatorum !**

**Salve ! Corpus Jesu Christi**

**Qui de Cælo descendisti ;**

**Et populum redemisti**

**Cum in Cruce pependisti.]**

**Hail ! Flesh of CHRIST ; beloved Oblation !  
Sacrifice for our salvation !**

**On the Cross a Victim slain.**

**O ! by that Thy death of sadness  
Raise us decked in light and gladness**

**With Thee glorified to reign.**

**Hail ! Word Incarnate ! Which Divinest**

**Hallowed on the Altar shinest ;**

**Bread of Angels everliving !**

**Health and hope to mortals giving,**

**Antidote ! all guilt relieving.**

**Hail ! Thou Body of CHRIST JESUS**

**Heaven-descended to release us**

**Thy redeemed from ruin buying**

**On the Cross when nailed and dying.**

**O good**

O good JESU, Fount of Pity ! Prince of Angels ! Glory of the Saints ! Hope of Sinners ! have mercy upon us.

Hail ! Thou Light of the World, Word of the FATHER, Very Sacrifice, Flesh of Life, Entire Deity, Very Man. Hail Principle of our creation. Hail ! Price of our Redemption. Hail ! Viaticum of our pilgrimage. Hail ! Comfort of our expectation. Hail ! Health, Surety of our Salvation : Who art here slain and hallowed for us ; help us, O our God, dispose us in Thy peace, and number us among the flock of Thine elect. Amen.

May Thy Blood, O LORD JESU CHRIST, poured forth for us, be unto me the remission of all my sins, negligences, and ignorances, an increase of strength, and for the perfecting of my faith, hope, and charity, and all other graces and virtues ; for the guard of my life, for my adoption to eternal Glory, for the benefit of the souls of my father and mother, and of all for whom I am bound to pray.

*Orison.*

Hail! for evermore, most Holy and precious Flesh. Hail! for evermore, most Holy and precious Blood of our LORD JESUS CHRIST. Hail! Saving Victim for the salvation of mankind, offered on the Altar of the Cross. Hail! most sufficient Sacrifice. Hail! most delectable refreshment. Hail! JESU CHRIST. Hail! Redeemer of the world, inestimable Glory of all the elect, Who, for us miserable sinners didst vouchsafe to take upon Thee this Flesh from the immaculate Virgin, and to shed forth This Blood from Thy Side, whilst hanging on the Cross; purify us, sanctify us, direct us in the way of eternal salvation. And, as in This sacred Mystery\*

\* "The Bread of The Eucharist is mere Bread no longer, but The Body of CHRIST."

"Contemplate the Bread and Wine not as bare elements, for they are according to The LORD's declaration The Body and Blood of CHRIST; for though sense suggests this to thee, let faith stablish thee. Judge not the matter from taste, but be fully assured without misgiving, that thou hast been vouchsafed The Body and Blood of CHRIST."  
—*S. Cyr. of Jerus. Cat. Lect. xxii.*

is made a change in the Bread and Wine,  
 so change us into Thyself, and conform  
 us wholly to Thy grace. Amen.

*Orison.*

I beseech Thee, O most beloved LORD  
 JESU CHRIST, by that excelling love  
 wherewith Thou didst love mankind when  
 Thou, The King of Heaven, wast hanging  
 on the Altar of the Cross with Divine cha-  
 rity, with a most compassionate soul, in a  
 most sad condition, with troubled senses,  
 with pierced heart, with stricken members,  
 with scourged body, with gory wounds,  
 with flowing streams of blood, with out-  
 stretched arms, with transfixed feet, with  
 swollen veins, with wailing mouth, with  
 hoarse voice, with pallid face, with deadly  
 paleness, with tearful eyes, with swimming  
 brain, with burning love, with moaning  
 throat, with parched thirst, with bitter  
 taste of vinegar and gall, with bowing  
 Head, with approaching death, with the  
 dividing of Thy most tender Body and  
 Divine Soul, with Thy rent Side, the  
 source

source of the living fountain ; by that love I intreat Thee, O most pitiful and sweetest LORD JESU CHRIST, wherewith Thy loving heart was then divided, that Thou wouldest be to me forgiving of the multitude of mine offences, and favourable to my desire in all good things, and that for Thy most bountiful mercy's sake Thou wouldest vouchsafe to grant me a good and holy ending to my life, and, moreover, a glorious and joyful resurrection ; Who livest and reignest God, world without end. Amen.

V. God spared not His own SON :

R. But delivered Him up for us all.

Let us pray.

Almighty and Everlasting God, Who of Thine exceeding charity hast willed Thy Only SON to be for us Incarnate, Born, to Suffer, to be Scourged, Crucified, and to Die ; grant to us, we beseech Thee, that for those most sacred and innumerable Wounds which He endured for us, and by His most precious Blood, we may be purified

purified from all our sins, errors, and negligences; so that we may be made a Temple of The HOLY GHOST, acceptable to Thee our LORD GOD, and partakers of the Heavenly country, through The Same our LORD JESUS CHRIST Thy SON, Who, with Thee liveth and reigneth, in The Unity of The HOLY GHOST, GOD, world without end. Amen.

¶ *BEFORE RECEIVING.*

HAIL! Saving Sacrifice for me and for all mankind offered on the Cross of suffering. Hail! noble and most precious Blood, flowing from the Side of my crucified LORD JESUS CHRIST, and washing away all my sins which defile me, old as well as new. Remove therefore from me, O most merciful JESUS, all the iniquities whereby I have offended, for I am exceedingly polluted with very heinous sins, so that purified in soul and body I may be worthy to approach the Holy of Holies and taste the Sacraments of Thy Body and Blood. O Thou pitier of man, I a suppliant intreat Thee  
that

that what Thou hast given to blot out the sins of mankind may not be to me an increase of my offences, but may be for my pardon and protection. O LORD, make me so to receive them into my mouth and heart, and to embrace them with the affection of faith, that by their strength I may be fashioned into the likeness of Thy death and Resurrection by mortification of the old man and renewal to a holy life, that so I may be worthy to be incorporated with Thy Body which is The Church, and may be Thy member and Thou my Head, and may abide in Thee and Thou in me until in the Resurrection Thou dost renew this body of my humiliation and fashion it like unto Thy glorious Body, as Thou hast promised to Thine Apostle, and that in Thee I may rejoice evermore for Thy Glory. Amen.

¶ *IN RECEIVING.\**

O LORD, I am not worthy that Thou shouldest come under my roof, but say the

\* “Approaching therefore come not with thy wrists extended or thy fingers open ; but make thy  
word

word only and my soul shall be healed. Thou, O LORD, hast said, Whoso eateth My Flesh and drinketh My Blood abideth in Me and I in him ; be favourable to me a sinner, for this my taking of Thy Body and Blood, and grant that I may not receive It to my judgment or condemnation, but by the gift of Thy mercy for my salvation and the remission of all my sins.

left hand as if a throne for thy right, which is on the eve of receiving The King. And having hallowed thy palm receive The Body of CHRIST, saying after It, Amen. Give heed lest thou lose any of It ; for what thou lovest is a loss to thee as it were from one of thine own members. For if any one gave thee gold dust wouldest thou not with all precaution keep it fast, being on thy guard against losing any of it and suffering loss ? How much more carefully then wilt thou observe that not a crumb falls from thee of what is more precious than gold and precious stones."

"Then having partaken of The Body of CHRIST, approach also to The Cup of His Blood ; not stretching forth thine hands, but bending, and saying in the way of worship and reverence, 'Amen, be thou hallowed by partaking also of The Blood of CHRIST.'"  
—*S. Cyril of Jerusalem, Cat. Lect. xxiii. 21.*

"Let us approach then with fervent desire, and placing our palms in the fashion of a Cross  
If



*If there be opportunity.*

[*From S. Ambrose.*]

Thou hast said with Thy Holy and Blessed Mouth, "The Bread which I will give is My Flesh, which I will give for the life of the world. I am The Living Bread Which came down from Heaven. If any man shall eat of This Bread, he shall live for ever."

O most sweet Bread ! heal the palate of my heart, that I may taste the sweetness of Thy love. Heal it of all infirmities, that I may find sweetness in nothing out of Thee. O most pure Bread, having all delight and all savour, Which dost ever refresh us, and never failest, let my heart feed on Thee, and may my inmost soul be fulfilled with the sweetness of Thy favour.

receive The Body of The Crucified, and touching therewith our eyes and lips and faces, let us partake of This Divine burning Coal, so that the fire of love kindling within us from the flame of That glowing Brand may consume our sins and illumine our hearts and we by participation of This Divine Fire may ourselves be inflamed and become divine."—*Damascen. Orthodox. Fid. Lib. IV. c. 13.*

The

The Angels feed on Thee fully. Let pilgrim man feed on Thee after his measure, refreshed by this sustenance on his way.

Holy Bread! Living Bread! Pure Bread! Who camest down from Heaven, and givest life unto the world; come into my heart, and cleanse me from all defilement of flesh and spirit. Enter into my soul, heal and cleanse me within and without; be the protection and continual health of my soul and body, so that I may by a straight way arrive at Thy kingdom; where not as now in mysteries, but face to face, we shall behold Thee; where God shall be All in all, and Thou shalt satisfy me with Thyself by a marvellous fulness, so that I shall never hunger nor thirst any more.

¶ *WHEN THOU HAST RECEIVED.*

MAY the true perception of Thy Body and Blood, O Almighty God, not be unto me for my judgment to condemnation, but be the desired remission of all my sins  
 I both

both of soul and body, the gracious and mighty governance of my soul and body, and my admission into life both present and everlasting, through CHRIST my LORD. Amen.

O Almighty and everlasting GOD! JESUS CHRIST The LORD! be merciful unto my sins for this my taking of Thy Body and Blood. For Thou hast spoken and said, "Who so eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him." Wherefore I supplicate and beseech Thee to create in me a clean heart, and to renew a right spirit within me; and so to strengthen me with Thy Chief Spirit, and to deliver me from all the snares of the Devil, and from all iniquity, that I may be found worthy to partake of Thy celestial joys, Who livest and reignest God world without end. Amen.

¶ *AFTER RECEIVING.*

I give thanks to Thee, O my Almighty and Merciful God, I render thanks unto Thy tremendous Majesty, O most kind  
and

and Infinite FATHER, Who hast vouchsafed to comfort and satiate me an unworthy and miserable sinner with the precious Body and Blood of Thy SON our LORD JESUS CHRIST. I intreat Thee therefore, O most sweet LORD JESUS, that this Holy Communion may not be for my judgment or condemnation, but through Thy grace and pity, be sweetness and fragrance to my soul, my salvation and sanctity in every temptation, peace and joy in all tribulation, light and strength in every word and work, my comfort and defence to the end, at my death for my deliverance and the destruction of the snares of all my enemies, and may profit for the salvation of my soul and body in eternal life; and grant that no stain of sin may abide there where Sacraments so Holy have entered in. Amen.

Our FATHER.

Hail, Thou that art full of grace.

Or this.

I render thanks to Thee, O LORD, Holy  
FATHER,

**FATHER**, Almighty Everlasting God, Who hast vouchsafed, not for any desert of mine, but only out of the condescension of Thy mercy, to feed me, a sinner, Thy unworthy servant, with The precious Body and Blood of Thy SON, our LORD JESUS CHRIST; and I pray that this Holy Communion may not bring guilt upon me to condemnation, but may intercede for me to my pardon and salvation; let it be to me an armour of faith, and a shield of good purpose; a riddance of all vices; an extermination of evil desires, and concupiscence; an increase of love and patience, of humility and obedience, and of all virtues; a firm defence against the wiles of my enemies visible or invisible; a perfect quieting of all my impulses fleshly and spiritual; a firm adherence to Thee, The One True God, and a blessed consummation of my end; and I pray that Thou wouldst vouchsafe to bring me a sinner, to that ineffable Feast, where Thou, with Thy SON, and Thy HOLY SPIRIT, art to Thy holy ones true Light, full Satiety, everlasting Joy, Pleasure consummated, and perfect

perfect Happiness ; through The Same our  
 LORD JESUS CHRIST. Amen.

¶ [ORISON FOR THE PRIEST ONLY,  
 AFTER CELEBRATION.

Almighty and everlasting God ! the Preserver of  
 souls and The Redeemer of the world ! very favour-  
 ably regard me Thy servant prostrate before Thy  
 Majesty, and most graciously accept This Sacrifice  
 which in honour of Thy Name, I have offered for  
 the saving health of the faithful living as well as  
 departed, as also for all our sins and offences. Take  
 away Thine anger from me, stretch out Thine  
 hand unto me ; open unto me the gate of Paradise ;  
 deliver me in Thy might from all evils ; and what-  
 ever guilt I have in mine own person incurred, do  
 Thou forgive ; and make me so to persevere in  
 Thy precepts in this world, that I may be rendered  
 worthy to be joined to the company of Thine elect ;  
 of Thine only gift, O my God, Whose blessed  
 Name, Honour, and Dominion abideth for ever  
 and ever. Amen.

*Another Orison for the Priest only.*

I give thanks to Thee, O LORD JESU CHRIST,  
 Who didst advance me an unclean and unworthy  
 sinner to the dignity of Thy Priesthood ; and who

this day of the gift of Thine own exceeding bounty, and not for any merit of mine, hast vouchsafed unto me the grace of consecrating and receiving Thy Most Holy Body and Blood. And grant, I beseech Thee, of Thy most benign mercy and unspeakable goodness, and for Thy most Holy Passion and Thy Cross, that This ineffable Sacrament of which I, an unworthy sinner, have partaken, may not be unto me guilt for my condemnation, but may intercede for my forgiveness; and whatever I have done amiss this day at Thy holy Altar in sinful, unlawful, or unclean thoughts, in too little reverence, in any unworthy gesture, act, or neglect, in vain repetition of words, or distraction of thought, or in any other manner whatsoever, I implore Thy most Holy Goodness do Thou most mercifully pardon, and vouchsafe most fully to absolve me from these and all mine offences, Who with GOD The FATHER, and The HOLY GHOST, livest and reignest GOD, world without end. Amen.]

¶ *A very devout Orison to be said after the celebration of Holy Communion.*

I RENDER thanks to Thee, O most sweet LORD JESUS CHRIST! Very Light! Salvation

tion of believers ! Consolation of the sorrowful ! Hope of all men ! Joy of Angels ! Who hast vouchsafed this day to feed me Thy servant, a guilty and miserable sinner, with Thy most Sacred Body and Thy Blood. Wherefore I, very wretched and stained as I am with numberless offences, with tears and prayers implore Thy most benign mercy and supreme clemency, that this most sweet refreshment, most excellent and incomprehensible Communion, may not be for the judgment of my soul, but may profit for my health, and for the avoidance of all the snares and wicked deceits of the Devil, so that no iniquity may ever domineer in my heart, body, soul, or senses, but Thy clemency may bring me Heavenward to the banquets of Angels, where Thou art Very Blessedness, Cloudless Light, and Everlasting Joy. Amen.

Or this.

I GIVE thanks unto Thee, O LORD GOD ! Almighty FATHER ! Who hast vouchsafed to satiate me with The Body and Blood  
of



of Thy beloved SON, our LORD JESUS CHRIST. I beseech Thy boundless clemency, O Almighty and merciful LORD, that this Holy Communion may not be unto me for my judgment or for my condemnation, but may be a sure pledge of faith, and a shield of good purpose to expel all the snares of the enemy from my soul; to extirpate the pestilence of pride, the lust of gluttony, and petulance of speech, that I may enter in unto that Feast where is True Light, and where are the perpetual joys of the just. Moreover, I beseech Thee, O LORD, that this Holy Communion may be unto me my guide and provision to the haven of eternal salvation. Let it be unto me consolation when I am afflicted, love and exceeding delight in every good purpose, patience in tribulation and anguish, medicine in sickness. By these Sacramental Mysteries which I have received, grant unto me right Faith, steadfast Hope, and perfect Charity, renunciation of the world, purity of desire, happiness of mind, ardent affection for Thee, a remembrance of, and heartfelt fellow-

fellowship with the Passion of Thy beloved SON; preserve my life filled with virtues in Thy praise, and in a sincere faith; and in the hour of my departure may I receive the grace of so great a Mystery with true Faith, certain Hope, and sincere Charity, that I may behold Thee without end. Amen.

THESE be the Feasts which are well-pleasing unto Thee, which Thou hast left to us orphans in remembrance of Thy love! O Wisdom of The FATHER, Offspring of the Virgin, Who hast not disdained that Thy reverend Body should be touched and received by me an unworthy sinner, what shall I worthily requite Thee for all that Thou bestowest upon me? for if the merits of all the world were heaped together in one they would not be in the very least comparable with Thy worth. I render thanks to Thee, O LORD JESUS CHRIST! SON of The living GOD! King of Kings, and LORD of Lords! O most kind JESU! to the utmost of my frail ability I return thanksgiving to Thy  
tremen-

tremendous Majesty and boundless pity  
Who hast sweetly refreshed the exceeding  
drought of my soul with Thy sacred  
Body and Blood. I intreat Thee that  
whatever fault is found in me contrary to  
Thy will may be utterly rooted out from  
the foundation by the Communion of This  
Sacrament, and my heart prepared to be a  
worthy dwelling-place for Thy HOLY  
SPIRIT. And O most sweet JESU! may  
This Sacrament of Thy Body and Blood  
be to my soul delight and pleasure, sal-  
vation and sanctity in every temptation,  
peace and joy in every tribulation, light  
and virtue in every word and work, and  
finally, my consolation and defence in  
the hour of my death. Amen.



*RHYTHM OF S. THOMAS AQUINAS.*

*Adoro Te devote latens Deitas.*

Devoutly, I adore Thee, unseen Deity !  
 Here beneath These dread Symbols shrined in mystery ;  
 Prostrate before Thee all my spirit sinks subdued  
 Lost in the contemplation of Thy Plenitude !  
 In Thee the Sight, the Touch, entirely are deceived ;  
 Only the Hearing may securely be believed.  
 This I believe, whate'er The Son of God declared ;  
 Naught verily is truer than God's Very Word ;  
 Upon the Cross was veiled The Deity alone,  
 But here The Manhood also is to sense unknown ;  
 Yet born believing and confessing, at Thy feet  
 What the repentant thief intreated, I intreat.  
 Now Those Thy Wounds, like Thomas, though I  
 cannot see,  
 Like him, my LORD and SAVIOUR, I acknowledge  
 Thee.  
 O make my faith in Thee for evermore increase ;  
 Give me unfading Hope and Love that ne'er shall  
 cease.  
 Divine Memorial of my kind and dying LORD !  
 Thou

Thou Living Bread ! Who doft to man true life afford,

Grant that my foul for evermore on Thee may live  
And all the eternal Savour of Thy Sweetnefs give.  
LORD JESU ! loving Pelican ! Thy children's Food,  
O cleanse Thou me the unclean in Thine atoning  
Blood !

One Drop of Which a ruined univerſe could ſave  
And pure from all pollution all creation lave !

JESU ! Whom here beneath a veil I dimly view,  
O with one bleſſed gift my thirſting ſoul bedew ;  
For me within the veil do Thou prepare a place,  
There to behold Thee in Thy Glory face to face !

*SEQUENCE from the Sarum Miſſal.*

*Lauda Syon Salvatorem.*

Laud, O Syon ! Thy Salvation,  
Shepherd ! Prince ! of Iſrael's nation,

High thy choral anthems raiſe !  
All thy might and joy it needeth,  
For He all thy praiſe exceedeth,  
Thou canſt ne'er expreſs His praiſe.

A rich

A rich Theme of glad thanksgiving,  
 Bread of life, Bread everliving,  
     Is to-day before thee set,  
 From His hands with faith unshaken  
 By the twelve, we know, partaken  
     In the Holy Supper met.

Here, our new King's Table gracing  
 The new Passover's new blessing  
     Hath the ancient forms effaced ;  
 Youth decrepid age excelleth,  
 Truth uncertain shades dispelleth,  
     Darkness is by Light replaced !

What CHRIST in That Feast completed  
 He ordained to be repeated  
     His Memorial to our eyes ;  
 Taught in This great Rite He gave us,  
 We The Bread of life to save us  
     Hallow, a True Sacrifice.

This The Truth each Christian learneth,  
 Bread into His Flesh He turneth,  
     Wine to His most Holy Blood ;  
 What nor sense nor sight descrieth,  
 That a living faith supplieth,  
     In divine and wondrous mode.

K

Under

Under diverse species hidden,  
In signs to which we are hidden  
None Mysteries refuse,  
Blood made drink and Flesh made bread,  
For our meat; yet in each Token  
Canst both e'er Native abide;

Severed not by him that taketh,  
None divideth Him nor breaketh,  
Whole His blessed Self they take;  
One, yet thousands are receivers,  
What one, thousands of believers  
Eat, yet Him they cannot waste.

Good and bad The Feast are sharing,  
Yet a doom unlike preparing,  
Life, or everlasting woe;  
Sinners death, the righteous making  
Life their own; from that same taking  
Ah! what differing ends shall flow.

Now The Sacrament is broken,  
Doubt not; but think of the Token  
Every part, as He hath spoken,  
So much as The Whole doth hide;

In

In The Gift there is no feiffion,  
 Of the Sign alone divifion,  
 Nor in stature nor condition  
 Changeth The Thing fignified.

Lo ! The Bread which Angels feedeth  
 Made that Food the pilgrim needeth ;  
 Children's Bread, which He concedeth,  
     And to dogs muft ne'er be given ;  
 Which each ancient type conveyeth  
 Ifaac's facrifice displayeth  
 And The Pafchal Lamb pourtrayeth,  
     Manna rained of old from Heaven !

Good Shepherd ! Bread our fouls fuftraining !  
 JESU ! pity our complaining,  
 And Thine aid, Thy nurture deigning  
 Grant that Life's bright land attaining  
     We may all Thy goodnefs view,  
 Who all things Almighty heareft  
 And with Food us mortals cheereft,  
 May we there, when Thou appeareft,  
 Fellow heirs in friendship deareft  
     With Thy Saints, the Feaft renew !

Amen.

*HYMN*



*HYMN OF S. THOMAS AQUINAS.**From the Sarum Breviary.**Pange lingua gloriosi Corporis.*

Speak, my tongue ! the mystic glory  
 Of That wondrous Body sing ;  
 And of That rich Blood the story  
 Which for this world's ransoming,  
 Of noble womb and lineage bred  
 He The King of nations shed.

Given unto us and born for us  
 Of a Virgin without stain,  
 Meek in this world was His converse,  
 Sowing pure the Gospel grain ;  
 And in a wondrous form disposed,  
 He His earthly sojourn closed.

At eve, at That last Supper seated  
 With His brethren He reclined ;  
 And the law's command completed  
 In meat by the law assigned ;  
 For meat to the Apostolic band  
 Himself He gave with His own hand.

The Word in flesh The Very Bread  
 By word to His true Flesh doth turn ;

The

The wine The Blood of CHRIST is made,  
 And if sense cannot discern,  
 To assure a heart sincere  
 Faith alone sufficeth here.

May we This wondrous Sacrament  
 Venerate with reverent awe ;  
 And let the ancient Testament  
 Yield unto the new made law ;  
 May Faith enlightening aid dispense  
 To the dulness of the sense.

Unto The FATHER and The SON  
 Be Laud and Jubilation,  
 Salvation, Honour, Virtue, given,  
 And all Benediction ;  
 And unto Him Who doth proceed  
 From Both, co-equal praise concede.  
 Amen.

### HYMN.

*Verbum supernum prodiens Nec Patris.*

The Word Supernal forth proceeds,  
 Nor leaves His mighty FATHER's side ;  
 Unto His glorious work He speeds  
 And cometh to life's eventide !

By that disciple false betrayed  
 To impious foes, and to the grave,  
 He first, life's sustenance and aid,  
 Himself to His disciples gave.

On them in twofold form enshrined  
 Bestowing Flesh and Blood indeed,  
 He of the entire man designed  
 The twofold substance thus to feed.

Himself at birth our friend He made,  
 Our food at this His festal board ;  
 Himself in death our ransom paid,  
 Himself in Glory our reward.

O healthful, saving Sacrifice !  
 Which openest wide the gate of Heaven ;  
 When warring foes against us rise,  
 May health and strength by Thee be given.

To the Triune and Only LORD,  
 All Glory everlasting be ;  
 May He to us true life accord,  
 In Heaven's blest home eternally.

Amen.



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¶ *A devout Orison to our LORD and SAVIOUR JESUS CHRIST, which may be said at any time.*

O LORD JESUS CHRIST ! I intreat Thee by That most Holy Flesh which Thou didst take upon Thee of the immaculate Virgin Mary, and by that holy womb in which for nine months Thou didst vouchsafe to dwell, and by all the graces and mercies of Thy miracles which Thou didst ever perform for the healing of mankind ; and by Thy Selling, Betrayal, and Apprehension, Thy Bonds, Scourgings, and Accusation, by Thy Crown of Thorns, by Thy Sceptre, by Thy sacred Thirst and Hunger, by the trial and triumph of Thy Passion, by Thy Cross, and the holy humility of Thy Death and Burial, by The Five Wounds of Thy Body, by Thy most Holy Blood, by those consecrated Nails fixed in Thy sacred Body, and by those Thy Footsteps when Thou didst walk to Thy Holy Cross, and didst hang thereon though guiltless, and by Thy precious Blood which Thou hast sprinkled upon

upon us, and by Thy most sacred Tears, and by Thy most Holy Cross and Winding-sheet, and by that Comfort wherewith Thou didst will that Thou shouldest be comforted in Thine anguish, and by all Thy Distresses, and by that Thy Holy Fast, by Thy precious Death and Resurrection, Thy wonderful Ascension, and by The Coming of the HOLY GHOST The Comforter, and for the intercessions of Thy most gentle Mother, and of all Thy Saints, hearken unto me Thy servant, and fulfil all my desire for good, and deliver me from all my sins, past, present, and future, and from all the assaults of mine enemies, visible and invisible, bodily and spiritual, from unforeseen and sudden death, and from all evil. Grant to me, O LORD, space of life and the grace of living well, so that before the day of my departure, I may be worthy to possess contrition of heart, a pure confession, and true penitence; and when Thou shalt bid my foul journey from this world, grant me happily to receive Thy most sacred and precious Body for meat, and Thy  
 most

most Holy Blood for drink, and an Heavenly Unction, and deliver me in the hour of my death, from the power of the Devil, and from all distress, and place me in the bosom of Abraham Thy friend, and may I be worthy to dwell with Thee for evermore, Who with The FATHER and The HOLY GHOST, livest and reignest God world without end. Amen.



¶ *In all PRINCIPAL DOUBLE FEASTS may be said the following "KYRIE ELEYSON."*

O Divine Creator of all things, our God! in Thy pity have mercy upon us. Unto Thee the KING of Kings, O CHRIST, rejoicing together in Thy praises, we pray Thee have mercy upon us. Thou to Whom belongeth praise, virtue, peace, and empire without end, have mercy upon us. CHRIST! King! Only SON, co-eternal with Thy mighty FATHER, have mercy. Thou Who didst save lost man, restoring him from death unto life, have  
mercy.



mercy. **JESU!** The Good Shepherd, that the sheep of Thy pasture perish not, have mercy. **O Comforter SPIRIT!** we Thy suppliants most humbly beseech Thee, have mercy. **O LORD,** our Strength and our Salvation, for evermore have mercy. **O Supreme and One GOD,** bestow on us the gifts of life, and in Thy compassion vouchsafe to have mercy upon us.

*In all other DOUBLE FEASTS in order any of the following.*

**O LORD! King! FATHER** unbegotten! Very Essence of Being, have mercy upon us. **O LORD! Fountain of Light,** Framers of the worlds, have mercy. **O LORD!** Who hast sealed us with the likeness of Thine image, have mercy. **O CHRIST!** in the form of GOD yet partaker of humanity, have mercy. **O CHRIST! Orient Light!** by Whom are all things, have mercy. **CHRIST,** Who art perfect Wisdom, have mercy. **O LORD! Power of the life-giving Spirit of life,** have mercy. **O LORD,** Thou Who proceedest from Both, in Whom are all things, have mercy. **O LORD,** Thou  
cleanse

cleanser of our iniquities and bestower of grace, have mercy. We beseech Thee forsake us not because of our offences. O Comforter of the sorrowing soul, have mercy upon us.

¶ *On the Day of the EPIPHANY and on the Day of PENTECOST, and on Corpus Christi Day, and at other times.*

O LORD! Fountain of goodness, FATHER unbegotten, from Whom all good things do come, have mercy upon us. O LORD! Who didst send Thy SON to suffer for the guilt of the world that He might save it, have mercy. O LORD! Who bestowest the gifts of Thy Sevenfold Spirit, with Which Heaven and Earth are fulfilled, have mercy. O CHRIST! Only-begotten of GOD the FATHER! Whom Holy Prophets wondrously foretold should be born into the world of a Virgin, have mercy. O Holy CHRIST! enthroned in Heaven, Melody of Regal Glory, before Whom ever standeth for Thy Divinity praising Thee, the Dignity of Angels, have mercy. O CHRIST from Heaven be present

sent with our prayers, Thou Whom here on Earth we humbly worship, devoutly crying unto Thee, Jesu, have mercy! O LORD! Pure Spirit, cohering with the FATHER and the SON, of one nature consisting, and from Both proceeding, have mercy. O LORD! Who shining forth upon CHRIST when baptized in the water of Jordan, didst appear in the form of a Dove, have mercy. O LORD! Divine Fire! inflame our breasts, that we may all be enabled worthily to extol Thee, and have mercy upon us.

O LORD Almighty! FATHER unbegotten! upon us miserable have mercy. O LORD! Who hast redeemed Thy creatures with Thine own SON, have mercy. O LORD! Adonai! blot out our offences, and upon Thy people have mercy. O CHRIST! Brightness of The FATHER's Glory and Figure of His substance, have mercy. O CHRIST! Who didst save the world at the command of Thy FATHER, have mercy upon us. O CHRIST! Salvation of Man, eternal life of Angels, have mercy.



forth; to Whom Sun, and Moon, and Stars, and Earth, and Sea, evermore do service, have mercy. Thou, The Very Same Whom All Saints, heirs of the renowned everlasting country, triumphantly proclaim in worthiest strains, have mercy upon us. O Thou fair offspring of the holy Virgin Mary, King of kings, O Blessed Redeemer, Who didst ransom us from the power of death with Thine Own Blood, for ever have mercy upon us. O FATHER! Most illustrious, Unbegotten, without beginning and without end, excelling all things in might, in Thy clemency have mercy upon this Thy congregation. Most refulgent Sun of Glory! Dispenser of Justice, Who dost strictly judge all nations, in Thy pity we beseech Thee have mercy upon Thy people who now stand before Thee.

¶ *On HOLY CROSS DAY, and at other times.*

O Light and source of Light! Supreme God! have mercy. At Whose discretion all things ever consist, have mercy. Who alone art able to have compassion upon us, have mercy. REDEEMER of mankind, and  
their

their Salvation! in Thy benignity have mercy upon us. Redeemed by Thy Cross from everlasting death, we beseech Thee have mercy. Who art The Word of The FATHER! Author of piety! Light of truth! have mercy. O HOLY SPIRIT; Paraclete God! have mercy upon us. Our Medicine and our Refuge, have mercy. Holy TRINITY and Unity, ever have mercy upon us.

Almighty FATHER! O GOD, Creator of all things! have mercy. Gracious Fountain and Source of all good, and Light everlasting, have mercy. O may Thy goodness preserve us, kind Ruler, have mercy. O CHRIST! the Brightness of God The FATHER's Wisdom and Virtue! have mercy. Maker of man Thy creature! his Restorer when fallen! have mercy. That we, Thy workmanship perish not, kind JESU, have mercy. HOLY SPIRIT of Both! Thou bond of all love, have mercy. Abounding Fountain and Spring of Life! Thou Essence of Purity! have mercy. O Thou purger of guilt,

guilt, Bestower of pardon, Supremeſt !  
 Blot out our offences, with Thy holy  
 graces fulfil us. O Thou fair SPIRIT,  
 have mercy upon us.

O LORD our Creator, upon us and all  
 Thy creatures have mercy. Thou Who  
 doſt continually blot out our offences  
 without ceaſing, have mercy. Suffer not  
 Thy workmanſhip to periſh, but in Thy  
 clemency thereon have mercy. O CHRIST!  
 Only One of Thy FATHER ! born of a  
 Virgin, have mercy upon us. Thou,  
 Who didſt ſave a loſt world from death  
 by Thy Blood, have mercy. Hearken  
 unto the prayers of them that call upon  
 Thee, and in pity have mercy. O Thou  
 fair SPIRIT, fulfil us with Thy grace, and  
 have mercy. Thou, Who of The FATHER  
 and of The SON continually doſt flow unto  
 us, have mercy. Holy TRINITY ! Trine  
 Unity ! together to be worſhipped, O  
 looſen the chains of our ſins and redeem  
 us from death. All we now, with ſweetly  
 flowing voices cry unto Thee, O God,  
 have mercy.

Framer

Framer of Earth ! Eternal King ! have mercy. Inexhaustible Fount of Pity, have mercy. All that may harm us do Thou banish, and have mercy. O CHRIST ! Who art The Light of the world and Giver of Life, have mercy. Look upon us, who are wounded by the snare of the devil, and have mercy. Thou That dost preserve and strengthen them that believe in Thee, have mercy. Thy FATHER and Thee and The SPIRIT of Both we acknowledge, One God, yet Trine, and have mercy. O Thou Paraclete ! in Thy clemency be present with us, that in Thee we may live ; have mercy upon us !







## APPENDIX I.

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¶ **PIOUS MEDITATIONS**, *extracted from THE IMITATION OF CHRIST; to be used before and after Holy Communion, as opportunity offers.*

¶ **BEFORE HOLY COMMUNION.**

*“Come unto Me, all ye that labour and are heavy laden, and I will refresh you,”* saith The LORD. *“The Bread which I will give is My Flesh, for the life of the world.”* *“Take ye and eat; This is My Body, Which is given for you, Do This in remembrance of Me.”* *“Who so eateth My Flesh and drinketh My Blood abideth in Me, and I in him.”*

1. These are Thy words, O CHRIST!  
Eternal Truth! Since, then, they are  
Thine,

Thine, thankfully and confidently are they to be accepted by me. Words of so much kindness, so full of sweetness and truth, indeed move me; but my sins terrify me, and the uncleanness of my conscience deters me from drawing nigh to such great Mysteries. Thou commandest that I should trustfully approach Thee, if I would have part with Thee; to take of the Food of Immortality, if I desire to obtain eternal life and glory. "Come unto Me," Thou sayest, "all ye that labour and are heavy laden, and I will refresh you." Oh sweet and cherished word in the mouth of a sinner! That Thou, O LORD my GOD, dost invite me, poor and needy, to the Communion of Thy most Holy Body! But who am I, O LORD, that I should presume to approach unto Thee! Behold, the Heaven of Heavens contains Thee not; and yet Thou sayest, "Come unto Me, all ye!" What meaneth this most kind condescension, this beneficent invitation? How shall I dare to come that am conscious of no good, that I should presume to do so? How shall I  
introduce

introduce Thee into my dwelling, who have so often offended in Thy fight? Angels and Archangels revere Thee; Saints and just men fear Thee; and Thou sayest, "Come unto Me, all ye." Unless Thou, O LORD, hadst said this, who could have believed it to be true? And unless Thou hadst commanded it, who would attempt to draw nigh? Thanks to Thee, O Good JESU! Eternal Shepherd! Who hast vouchsafed to refresh us poor exiles with Thy Body and Blood, and even with the utterance of Thine own Mouth to invite us to receive these Mysteries, saying, "Come unto Me, all ye that labour and are heavy laden, and I will refresh you."

2. Trusting in Thy goodness and exceeding mercy, O LORD, I approach, sick unto my SAVIOUR, hungry and thirsty to the Fountain of Life, poor to the King of Heaven, a servant to my Master, desolate to the kind Comforter. But whence is this to me that Thou comest unto me? Thou knowest Thy servant, and art well aware that he hath  
no

no good in him that Thou shouldest so favour him. I confess my vileness; I acknowledge Thy goodness; I praise Thy compassion; I give thanks unto Thee for Thine exceeding love. For of Thyself Thou doest this, not for my merit, that Thy goodness may be more widely made known, Thy love may have more ample sway, Thy humility more perfect commendation. Since, then, this pleaseth Thee, and Thou hast commanded it to be done, Thy condescension shall please me also; and O that mine iniquity may be no hindrance. Behold, in Thee is all that I can or ought to desire; in Thee is my Salvation and Redemption, my Hope, my Strength, my Honour and Glory. Make glad, then, this day, the soul of Thy servant: for unto Thee, O LORD JESU, have I lifted up my soul. Now do I long devoutly and reverently to receive Thee. I desire to bring Thee into mine house, that with Zacchæus I may be worthy of being blessed by Thee, and to be reckoned among the children of Abraham. Give Thyself to me, and it sufficeth; for beside Thee

Thee there is no Comforter. I may not be without Thee ; and unless Thou vifitest me I cannot live.

3. O happy that mind and blessed that foul which has been found worthy devoutly to receive Thee, and in that reception to be filled with Spiritual joy. How great is The LORD Whom it receives ! How beloved That Guest which it entertains ! How faithful That Friend which it welcomes ! How beautiful and noble The Spouse which it embraces ; lovely beyond all that is loveable, and to be desired beyond all else. O my most Beloved ! let Heaven and Earth, and all their garniture be silent before Thy face : for all that they possess of praise and beauty is of the condescension of Thy bounty ; nor do they equal the ravishing fairness of Thy Name, of Whose Wisdom there is no bound. And verily to me would it be sweet in Thy presence from mine inmost soul to pour forth my tears, and with holy Magdalene therewith to water Thy feet. But where is this devotion ? Where this  
plenteous

plenteous flood of holy tears ? Affuredly in Thy prefence, and in that of Thy holy Angels, all my heart fhould burn and weep for joy ; for I have Thee in the Sacrament truly prefent, though hidden under a different form.

4. When I think, O LORD, of fome devout perfons who draw nigh with the utmoft devotion and affection to Thy Sacrament, then oftentimes am I confounded and afhamed of myfelf that I approach to Thine Altar, and to the Table of Holy Communion with fuch coldnefs and lukewarmnefs ; that I continue fo dry and without affection of heart, that I am not wholly fet on fire in Thy prefence, O my God, nor fo vehemently drawn and moved as many pious perfons have been who, for their exceeding defire of Communion, and ardent and heartfelt love have not been able to refrain from weeping, but alike with the mouth of the heart and of the body did, from the very marrow of their foul, pant after Thee, O God, the living Fountain, unable otherwife to re-  
frain

strain or satisfy their hunger, except by receiving Thy Body with all joy and spiritual eagerness. O what true and burning faith was theirs! Sure proof of Thy sacred presence! They truly know their LORD in the breaking of bread whose heart so burns within them because Jesus is walking with them. Alas! too often is such affection and devoutness, this vehement love and ardour, far distant from me. Be gracious unto me, O Good Jesu, sweet and kind as Thou art; and grant that Thy poor suppliant may sometimes feel somewhat of the heartfelt affection of Thy love in Holy Communion; that my faith may be strengthened, my hope increase, and my love once for all being perfectly enkindled, and having tasted the Manna of Heaven, may never die away! For Thy mercy is mighty to bestow on me even this much wished-for grace, and when the day of Thy good pleasure shall arrive, most mercifully to visit me. Although I burn not with these great longings of worshippers of Thine so spiritual, yet by Thy grace I have a desire for this

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greatly inflamed desire, praying and longing to be made partaker with all such fervent lovers, and to be numbered among their holy society.

5. And although I be unworthy to have all these devout feelings, yet I offer to Thee the entire affection of my heart, as much as if I alone possessed all these most delightful and inflamed emotions; and whatsoever a pious mind can conceive and desire, all this do I yield and offer unto Thee. I would keep nothing to myself, but sacrifice myself, and all that is mine freely and willingly to Thee, O LORD my God, my Creator and my Redeemer! and I would this day receive Thee with that ardour, reverence, praise, and honour, with that gratitude, veneration, and love, with that faith, hope, and purity wherewith Thy most holy Mother, the glorious Virgin Mary received and longed for Thee when to the Angel who announced to her the Mystery of the Incarnation she humbly and devoutly replied, "Behold the handmaid of The LORD, be it unto me according to

to thy word!" Accept my vows, O LORD my GOD, and these my aspirations of infinite praises and boundless blessings, which according to the multitude of Thy ineffable greatness are justly due unto Thee. These I render and desire to render unto Thee every day and moment of time; and prayerfully and affectionately I invite and exhort all the celestial spirits and all Thy faithful ones with me to render unto Thee laud and thanksgiving.

6. O most sweet and beloved LORD, Whom now I desire devoutly to receive! Thou knowest mine infirmity, and the troubles which I endure, under what great evils and sins I lie prostrate, how often I am grieved, tempted, disquieted, and defiled. I come to Thee for a remedy; for my consolation and for alleviation. I intreat Thee, I speak to Thee Who knowest all things, to Whom all my inmost soul lieth open; Who alone canst perfectly console and assist me. Thou knowest what good things I stand most in need of, and how destitute I am of virtues. Behold,  
I stand

I stand before Thee poor and naked, beseeching Thy grace and imploring Thy mercy. Feed Thy hungry supplicant, inflame my coldness with the fire of Thy love, enlighten my darkness with the brightness of Thy presence. Make all earthly things distasteful to me; all that are grievous and adverse an exercise of patience, all that are frail and created to be despised and forgotten. Lift my heart unto Thee in Heaven, and suffer me not to be a vagrant upon earth; mayst Thou alone be delightful to me now and for evermore, for Thou only art my meat and my drink, my love and my joy, my sweetness and all my good. O that Thou wouldst wholly inflame me by Thy presence, consume me and transform me into Thyself, so that I may be made one spirit with Thee, by the grace of internal union and the melting of burning love. Suffer me not to depart from Thee parched and hungry, but deal with me in Thy mercy as Thou hast often dealt wondrously with Thy saints. What marvel if I should be wholly enkindled by Thee, and die to myself,

myself, since Thou art a fire ever burning and never failing, a love, purifying hearts and enlightening the understanding !

¶ *AFTER HOLY COMMUNION.*

1. O most sweet and benign JESU ! what great reverence and thanksgiving with continual praise, is due unto Thee for this partaking of Thy Holy Body, the dignity of which no man is competent to unfold ! O how salutary and profitable was Thy purpose when Thou didst institute this ! how delightful and joyous that Banquet wherein Thou didst give Thyself for meat ! O how wonderful are Thy works, O LORD ! how mighty Thy power, how infallible Thy Truth ! Thou hast spoken, and all things are made ; and that which Thou hast commanded has been done !

2. Wondrous is the fact, and worthy of faith, and passing all human understanding, that Thou, O LORD my GOD, Very GOD and Man, art contained entire under a

little portion of bread and wine, and without being consumed art yet eaten by the receiver. Thou, The LORD of the universe, Who wantest for nothing, hast willed through Thy Sacrament to dwell in us! Keep my heart and my body undefiled, that with a joyful and pure conscience I may be able more frequently to celebrate Thy Mysteries, and to take for my everlasting health that which Thou hast sanctioned and instituted to Thy especial honour and eternal memorial.

3. Be joyful, O my soul, and give thanks unto GOD for so noble a gift, for so excellent a solace, bequeathed to thee in this vale of tears. For as often as thou dost celebrate This Mystery, and take of The Body of CHRIST, so often dost thou work the work of thy redemption, and art made partaker of all the merits of CHRIST. For the love of CHRIST never diminishes, and the greatness of His propitiation is never exhausted. Therefore ever with a new and renovated spirit oughtest thou to dispose thyself thereto, and contemplate  
The

The great Myſtery of our ſalvation with intent conſideration. Whenever thou doſt celebrate or hear the Celebration, ſo great, ſo new, and joyful ought it to ſeem to thee, as if on that ſame day CHRIST, deſcending into the womb of the Virgin, had been made man, or hanging on the Croſs, was then ſuffering and dying for the ſalvation of mankind.

4. Wherefore unto Thee, O LORD JEſu, I here offer and preſent the joys of all devout hearts; their ardent affections, their mental ecſtaſies, their ſupernatural illuminations and heavenly viſions, with all virtue and praiſe celebrated and to be celebrated by every creature in Heaven and on Earth, for myſelf and for all who are commended to my prayers, that Thou mayeſt be by all worthily lauded and everlaſtingly glorified. Let every people, and tribe, and language praiſe Thee, and magnify Thy Holy and moſt ſweet Name with the higheſt rejoicings and ardent devotion. And may all that reverently and devoutly celebrate Thy moſt High Sacrament, and  
receive

receive it with perfect faith, be found worthy of finding grace and mercy with Thee, and humbly pray for me a sinner. And when they shall have attained the devoutness which they desire, and that blissful union, and shall depart comforted and wondrously refreshed from The Holy Table, may they kindly have me their humble friend in remembrance.

5. Who will give me, O LORD, to find Thee alone, to open my whole heart to Thee, and to enjoy Thee as my soul desireth, that no one may henceforth despise me, nor any creature move me nor affect me; but Thou only mayest speak with me, and I with Thee, as the beloved is wont with his beloved, and a friend to be entertained with a friend; I have found Him Whom my soul loveth; I hold Him fast, nor will I let Him go? This I intreat, this I desire, O good JESU, that I may be wholly united to Thee, that I may withdraw my heart from all things created, and may more and more, through a frequent and Holy Communion, learn to relish

relish heavenly and eternal things. Ah, LORD GOD ! when shall I be wholly united to and absorbed in Thee, and altogether forgetful of myself? Thou in me, and I in Thee, and grant that so we may both abide in One !

6. Verily Thou art my Beloved, elect amongst thousands, in Whom my soul delighteth to dwell all the days of my life ! Verily Thou art my Peace-maker, in Whom is sovereign peace, and out of Whom is labour, and grief, and endless misery. Verily Thou art a God that hidest Thyself, and Thy counsel is not with the wicked ; but Thy conversation is with the humble and simple. O how sweet is Thy SPIRIT, O LORD, Who, to show forth Thy pleasures to Thy children, deignest to refresh them with that most sweet Bread which cometh down from Heaven. Verily, there is no other nation so great, that hath God so nigh unto them, as Thou, O God, art present to all Thy faithful ones ; to whom for their daily comfort, and to lift their souls unto  
Heaven,



Heaven, Thou bestowest Thyself to be eaten and enjoyed.

7. For what other nation is there so renowned as the Christian people, or what creature under Heaven so beloved as that devout soul to whom God entereth in to feed him with His own glorious Flesh? O ineffable grace! O wonderful condescension! O boundless love, bestowed exclusively on man! But what shall I render unto The LORD for this grace, for love so remarkable! There is nothing else that I can present unto Him more acceptable, than that I should entirely give up my heart, and closely unite it to my God. Then shall all that is within me rejoice exceedingly, when my soul shall be perfectly one with Him. Then will He say unto me, If thou wilt be with Me, I will be with thee; and I will answer Him, Vouchsafe, O LORD, to remain with me, I would willingly be with Thee; this is all my desire, that my heart should be united unto Thee!

8. Thou

8. Thou hast bestowed and still oftentimes dost bestow many good things in this Sacrament to Thy beloved who communicate devoutly, O my God Who art the support of my soul, the Restorer of human frailty, and the Giver of all inward consolation. Much comfort Thou impartest to them against their various tribulations, and from the depth of their despair Thou dost raise them up to the hope of Thy protection, and inwardly recruit and enlighten them with renewed grace; so that they who before Communion felt themselves full of anxiety and without affection, after they had been refreshed with Heavenly Meat and Drink, found themselves changed indeed for the better. I too am one who travail in the sweat of my brow, am tormented with sorrow of heart, am laden with sins, disquieted with temptation, entangled and oppressed with many evil passions, and there is none to help me, there is none to deliver and save me but Thou, O LORD GOD my SAVIOUR! to Whom I commit myself and all that is mine to keep me and to lead me onward

ward to life eternal. Receive me to the praise and glory of Thy Name Who hast given me Thy Body for meat and Thy Blood for drink. Grant, O LORD GOD my Salvation ! that with my frequenting Thy mysteries my spiritual health and my devotion may likewise increase.

9. To Thee also I offer, O most sweet and kind JESU ! all the pious aspirations of the devout, the necessities of my relations, superiors, friends, brethren, sisters, and all that are dear to me, and of those who have done good to me or to others for Thy love's sake, or who have requested prayers or Communion of me for themselves and theirs, whether they still live in the flesh or have departed from this world, that all may experience of Thee the assistance of Thy grace, the help of Thy consolation, protection from danger, and deliverance from the punishment to come, that so freed from all evil they may joyfully render Thee plenteous thanksgivings. I offer unto Thee also prayers and sacrifices of propitiation for those especially

especially who have injured or grieved or blamed me in any matter, or have caused me any loss or trouble ; for all those also whom I have any way grieved, troubled, oppressed, or offended, in word or deed, knowingly or ignorantly, that to all of us alike Thou mayest grant pardon of our sins and mutual offences. Take away, O LORD, from our hearts all suspicion, indignation, anger and strife, everything that can hurt charity and diminish fraternal affection. Have pity, have pity, O LORD, upon them that beseech Thy mercy ; give Thy grace to those that need it, and grant us so to live that we may deserve to enjoy Thy grace, and may attain to life everlasting.

Who shall separate me from Thy love, O LORD my GOD? Not the fear of death, for Thou art my life ; not the love of the world, for I despise it and all its pomps ; not tribulation, for Thou whilst I am troubled art with me ; not hunger, not nakedness, not poverty, for Thou art my Food, my Shelter, my Covering, and my Riches ; not persecution, not the sword,

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for

for all these are sweet unto me for the sake of Thee ; no created thing, for nothing is before Thee !

What is there in Heaven but Thee, and what is there on earth that I desire in comparison of Thee ? Now is my desire fulfilled, the joy of my heart is complete, for Thou art my fulness, all my good, and all my desire !



APPEN-

## APPENDIX II.

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*"Ask thy Fathers, and they shall tell thee."*

It may serve to elucidate the text on many points to transcribe in part the account which S. Cyril of Jerusalem gives of the celebration of the Holy Eucharist in his day, in the 22nd of his Catechetical Lectures. (A.D. 348.)

After mentioning their use of the "Sursum Corda," "Lift up your hearts," and The Seraphic Hymn, The "Sanctus," he proceeds, "Then having sanctified ourselves by these spiritual hymns, we call upon The merciful God to send forth His HOLY SPIRIT upon the gifts lying before Him, that He may make the Bread The Body of CHRIST, and the Wine The Blood of CHRIST; for whatsoever The HOLY GHOST has touched is sanctified and changed.

"Then after The Spiritual Sacrifice is perfected the Bloodless Service upon that Sacrifice of Propitiation, we intreat God for the common peace of the Church; for the tranquillity of the world; for kings; for soldiers and allies; for the sick;  
for

for the afflicted ; and in a word for all who stand in need of succour, we all supplicate and offer This Sacrifice."

"Then we commemorate also those who have fallen asleep before us ; first Patriarchs, Prophets, Apostles, Martyrs, that at their prayers and intervention God would receive our petition. Afterwards also on behalf of the holy Fathers and Bishops who have fallen asleep before us, and in a word of all who in past years have fallen asleep among us, believing that it will be a very great advantage to the souls for whom the supplication is put up, while That Holy and Most Awful Sacrifice is presented."

The Fathers of the Western Church are unanimous in the same sentiments, although the order of ministration with them was slightly different.

*Clement of Rome, A.D. 68.*

"The continual Sacrifice, the Vow, the Offering for Sin and transgression, are offered only in Jerusalem, (i.e., the Christian Church, as explained by S. Cyril of Alexandr.)"—*Epist. ad Cor.*

*S. Ignatius, A.D. 101.*

"They abstain from Eucharist and Prayer because they confess not that the Eucharist is The Flesh of our SAVIOUR JESUS CHRIST Which suffered for our sins, and Which The FATHER of His goodness  
ness

nests raised from the dead. And for this cause, contradicting the Gift of God, they die in their disputes. But much better would it be for them to receive It that they might one day rise through It."—*Epist. ad Smyrn.*

"The medicine of immortality."—*Ad Ephef.* f. 20.

*Justin Martyr, A.D. 140.*

"The food is Eucharistized by prayer, and becomes The Body and Blood of The Incarnate Jesus."—*Apolog. Prim. c. 65, 66.*

*S. Irenæus, circa 167.*

"The Earthly bread receiving the invocation is no longer common Bread but The Eucharist, consisting of two things, an Earthly and an Heavenly."—*Apolog. Lib. 5. c. 2.*

"Giving counsel to His disciples to offer to God the first fruits of His creatures, He took that of His creatures, which is bread, and gave thanks, saying, This is My Body. And The Cup likewise, which is of His creatures, He declared His Blood and taught The New Oblation of the New Testament, which the Church from the Apostles receiving offers throughout the Universal Church to God, which Malachi thus foretold: 'And in every place incense shall be offered to Thy Name and a pure Sacrifice.'"—*Ibid. Lib. 4. c. 17.*



*Tertullian, A.D. 192.*

"We offer oblations for the dead on an annual day as for their birthdays."—*De Coron. c. 3.*

"On the days of The Stations many think that they ought not to be interrupted by the prayers of the Sacrifices, because the Station should be concluded when The Body of The LORD is received. Does then The Eucharist relax our devout service to GOD? Or does it not rather bind us closer to GOD? Will not your Station be more solemn if you stand at the Altar of GOD? Having received The LORD's Body and keeping it, both are kept whole; both your participation of the Sacrifice and the performance of your duty."—*De Oratione, c. 14.*

"The flesh is fed with The Body and Blood of CHRIST that the Soul may be fed with GOD."—*De Resur. c. 8.*

*Origen, A.D. 230.*

"He that partakes of The Bread participates in The Body of The LORD; for we attend not to the nature of the sensible things lying before us; but we apply the Soul through faith to The Body of The Word. For He did not say, 'This is *the figure*,' but 'This is The Body' emphatically, that no one should think what is apparent to be a type."—*Quoted by Bullinger, contr. Casaub. Diatr. iii. p. 177.*

"If these things are referred to The Great Mystery, we shall find that this Memorial has the effect

effect of The Grand Propitiation. If you think of That Bread Which came down from Heaven and giveth life to the world, of that Shew Bread which God hath set in open view as being Propitiatory through faith in His Blood, of Which our LORD saith, 'Offer This for a Memorial of Me,' you will find This is the only Memorial Which renders God propitious to men."—*In Levit. Hom.* 13.

["Neither do we call this Sacrifice of The Eucharist 'An *efficient* Sacrifice,' as if that upon the Cross wanted efficacy; but because the force and virtue of That Sacrifice would not be profitable unto us unless it were applied and brought into effect by this Eucharistical Sacrifice and other the holy Sacraments and means appointed by God for that end. But we call *propitiatory* both This and That, because they have Both force and virtue in them to appease God's wrath against this sinful world."—*Bishop Cofin.*]

*S. Cyprian, A.D. 248.*

"The Passion of our LORD is The Sacrifice Which we offer."—*Epist. ad Cor. lxiii.*

"Who is a greater Priest of God Most High than our LORD JESUS CHRIST Who offered a Sacrifice to God The FATHER The Same as Melchisedec offered, that is Bread and wine; that is to say, His Body and Blood . . . . If JESUS CHRIST our LORD GOD is Himself the High Priest of God the FATHER and first offered Himself as a Sacrifice to the FATHER, and directed this to be done in commemoration of Himself, verily the Priest officiates  
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in the place of CHRIST, who imitating what CHRIST did offers a true and full Sacrifice in The Church to GOD The FATHER."—*Epist. liv. ibid.*

*Eusebius of Cæsarea, A.D. 315.*

"Our SAVIOUR JESUS The CHRIST of GOD after the manner of Melchisedec even now accomplishes among men the functions of Priesthood by His servants. For as He the Priest of the Gentiles did not use bodily Sacrifices, but blessed Abraham with Bread and Wine only; in the same way He first our LORD and SAVIOUR, and afterwards all His Priests throughout all nations, fulfilling a Spiritual Priesthood, signify the Mysteries of His Saving Body and Blood in Bread and Wine."—*Demonstrat. Evangel. Lib. 5.*

"We offer the loaves of Shew Bread and the Blood of sprinkling of The Lamb of GOD Which taketh away the sins of the world, Which expiates our souls when we renew the saving Memorial."—*In Psalm. xci.*

*Julius Firmicus, A.D. 340.*

"Other [than earthly] is the meat which relieves the languishing, restores the erring, lifts up the fallen, gives the foretaste of immortality. Seek The Bread of CHRIST, The Blood of CHRIST, that contemning the frailties of this world, the substance of man may be fed with immortal food."—*De Errore Prof. Relig.*

*S. Cyril*

*S. Cyril of Jerusalem, A.D. 350.*

"The Bread and Wine of The Eucharist before the Holy Invocation of The Adorable Trinity was mere bread and wine : but after the Invocation has been made the Bread becomes The Body of CHRIST, and the Wine The Blood of CHRIST."—*Cat. Lect. 350.*

"We offer CHRIST slain for our sins, propitiating God for the people and for ourselves."—*Ibid.*

*S. Hilary of Poitiers, A.D. 354.*

"If CHRIST truly took the flesh of our body and is True Man because He was born of Mary, we too truly in a Mystery take the Flesh of His Body, (and by this we shall be One ; for The FATHER is in Him and He in us ;) for He saith, 'My Flesh is meat indeed and My Blood is drink indeed. Who so eateth My Flesh and drinketh My Blood abideth in Me and I in him.' For now by the declaration of The LORD Himself and by our faith it is truly Flesh and truly Blood ; and these being received and drunk effect this, that we are in CHRIST and CHRIST in us. This therefore is the cause of our life that we who are of flesh have CHRIST abiding in us through His Flesh."—*De Trin. Lib. 8.*

*S. Gregory of Nazianzen, A.D. 370.*

"The gift from God, the pure Sacrifices, the holy receptacle of Gifts, the Table which receiveth God !"—*Carm. Iambic. 34.*

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"And He hallows our hands, cleansing them by The Unbloody Sacrifice by which we are made partakers of CHRIST, both of His sufferings and of His Divinity."—*Orat.* 4.

*Epiphanius, A.D. 368.*

"For we see that the SAVIOUR took bread into His hands, as it is in the Gospel, when He rose up at The Supper and giving thanks said, 'This of Me is that,' and yet we see that it is not equal, nor like either in fleshly form, nor to the invisible Deity, nor to the shape of His limbs . . . Yet in His love He said, 'This of Me is that,' and no one disbelieves His word; for he that disbelieves that it is Him verily as He hath said, falleth from that love and from Salvation; for what we have heard we believe that it is of Him."—*Anchorat.* 57.

*Optatus Milevitanus, A.D. 368.*

"For what is the Altar but the seat of The Body and Blood of CHRIST? How hath CHRIST offended you, Whose Body and Blood dwelt there for some space of time?" [*They had damaged the Altars in a tumult.*]

*S. Basil the Great, A.D. 370.*

"To communicate every day, and to partake of the Holy Body and Blood of CHRIST is excellent and beneficial, since He plainly saith 'Who eateth My Flesh and drinketh My Blood hath eternal

eternal life ; for who doubts but that to partake continually of life is nothing else but to live continually?"—*Epist.* 93.

*Gregory Nyssen, A.D. 370.*

"I believe that the Bread sanctified by the word of God is changed into The Body of God The Word. For that Body was Bread in its power, and was sanctified by the indwelling of The Word which dwelt in flesh, and now the same happens. For in the former case the grace of The Word made His Body Holy which was nourished by bread, and which after a certain manner was bread ; so now in like manner the Bread is hallowed by the Word of God and prayer ; not by eating and drinking proceeding to be The Body of The Word, but by being immediately changed to be The Body of The Word, as was expressed by The Word, 'This is My Body.' [*And then after saying that wine is turned to Blood in like manner, he proceeds*] In all believers by His grace He implanteth Himself by His Flesh, the substance of which is wine and bread mingling with the bodies of the faithful, so that by a conjunction with what is immortal man may be partaker of incorruption ; and this He giveth by the power of His blessing, changing the nature of the apparent elements into that."—*Orat. Magn. Catechet. c. 37.*

"The Body [of The Lord] which has been rendered immortal by God having become present in ours, transforms and changes the whole of it to Itself."—*Ibid.*

*Ephrem*

*Ephrem Syrus, A.D. 370.*

"Partake of The Immaculate Body and The Blood of Thy LORD with the fullest faith, and be certain that thou dost eat The Lamb of GOD entire. Fire immortal are The Mysteries of CHRIST. Fire and The Spirit He hath given unto us, who are clothed with flesh, to eat and to drink; that is, His Body and His Blood."—*De iis qui Filii Dei Naturam scrutantur.*

"When the awful Mysteries are offered, and the Priest makes supplication for all, then those souls which make their approaches receive a purification from all their sins through those awful Mysteries."—*De Sacerdotis.*

*S. Ambrose, A.D. 374.*

"We have seen and heard The Chief of Priests offering His Blood for us, and we Priests who are weak in merit but honourable from the Sacrifice, follow Him as we are able, to offer a Sacrifice for the people. For though CHRIST is not now seen to offer, He is offered on Earth when The Body of CHRIST is offered. Yes, He is manifestly made to offer by us Whose Word sanctifies what is offered."—*In Psalm xxxviii.*

"The sacred things are changed into The Flesh and Blood of CHRIST by the mystic prayer."—*De Fide, Lib. 4. c. 18.*

"Thou wilt perhaps say I see another being; how dost thou tell me that I shall receive The Body of CHRIST? We will prove then that This is  
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not what nature formed, but what the Benediction consecrated; that the force of the Benediction is greater than that of nature; for even nature hath been changed by benediction. [*He instances the miracles of the Old Testament.*] Shall not then The Word of CHRIST prevail to change the nature of the elements? . . . . He was born beyond the course of Nature, and this Body which we accomplish (*conficimus*) is of The Virgin. It is the very Flesh of CHRIST which was crucified, which was buried; truly it is the Sacrament of His Flesh. The LORD JESUS proclaims, This is My Body; before the Benediction of the celestial words it is named one thing; after consecration it is designated The Body—He says it is His Blood; before consecration it is said to be one thing; after the consecration it is called Blood.”—*De Myst. c. 9.*

[*It will be here fitting to introduce the comment of Jeremy Taylor. Real Presence. Sect. I. 11.*

“If it be inquired whether when we say we believe CHRIST’s Body to be *really* in The Sacrament, we mean that Body, that Flesh that was born of The Virgin Mary, that was crucified dead and buried? I answer, I know none else that He had or hath; there is but One Body of CHRIST Natural and Glorified: but he that says that Body is glorified which was crucified, says it is The Same Body, but not after the same manner. And so it is in The Sacrament; we eat and drink The Body and Blood of CHRIST that was broken and poured forth; for there is no other Body, no other Blood of CHRIST; but though It is the Same which we eat

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and drink, yet it is in another manner;" (*i.e., from the context His Heavenly and Glorified Body.*) —A careful comparison will demonstrate that the devotions contained in Taylor's works on the Sacrament of the Altar were compiled mainly from those in this book.]

"In that Sacrament is CHRIST, for it is The Body of CHRIST; not then bodily food but spiritual. Whence the Apostle says of Its type, 'Our Fathers ate spiritual food and drank spiritual drink.' For the Body of GOD is a Spiritual Body. The Body of CHRIST is the Body of The Divine Spirit. For The Spirit is CHRIST."—*Ibid.*

"Now CHRIST is offered. He offers Himself as a Priest to remit our sins; here in effigy, there in verity where He intercedes as an Advocate to His FATHER for us."—*De Officiis*, c. 48.

*Gaudentius of Brixia, A.D. 387.*

"Truly has He left us as our heritage this Gift of the New Testament which He delivered to us that night when He was betrayed as the pledge of His presence. This is that provision (*vaticum*) of our pilgrimage wherewith we are fed and nourished in this life until we attain unto Him at our departure from the world. For The Same LORD saith, Unless ye eat The Flesh of The Son of Man and drink His Blood, ye have no life in you. He willed then that His benefits should abide with us. He willed that our souls should be ever sanctified with His precious Blood by the Image of His Passion;

Passion ; and therefore He commands His faithful disciples, whom He appointed the first Priests of His Church, continually to fulfil these Mysteries of eternal life, which all Priests ought to celebrate through every Church throughout the whole world until CHRIST again come from Heaven ; so that the Priests themselves and all faithful people also, having daily the pattern of CHRIST's Passion before their eyes and bearing it in their hands, and taking it into the mouth and the breast, should keep indelibly in memory the Price of our Redemption, and obtain the sweet medicine of an eternal antidote against the snares of the Devil."—*Tractat. in Exod.*

*S. Augustine, A.D. 396.*

“ ‘Fall down before His Footstool for He is holy.’ Scripture says, ‘The Earth is the footstool of My feet.’ I turn me to CHRIST and I find Him here. He took Earth of Earth ; for flesh is of earth, and of Mary He took Flesh. And since He walked here in this very Flesh, He hath given us This Very Flesh to eat for our salvation. No one eats that Flesh except he first worship. We find therefore how we may worship such the footstool of The LORD, and not only we do not sin in worshipping, but we sin if we do not worship.”—*On Psalm xcix.*

“ Whoso abideth not in CHRIST and in Whom CHRIST abideth not, beyond doubt eateth not His Flesh, nor drinketh His Blood, but rather eateth  
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and drinketh the Sacrament of so great a thing to his condemnation."—*Tract. xxvi. in S. Joh.*

"We have heard The True Master, The Divine Redeemer, The SAVIOUR of Man, commending to us our Ransom, His Blood. For He spake to us of His Body and Blood. His Body He said was meat, His Blood drink; the faithful recognize The Sacrament of the faithful. This will be so; that is, The Body and Blood of CHRIST will be life to each, if what is visibly taken in The Sacrament in very truth is spiritually eaten, spiritually drunk; for we have heard Him saying, It is The Spirit which giveth life."—*De verbis Apostoli, Sermon. cxxxi.*

"Nor is it to be denied that the souls of the dead are relieved by the piety of their friends who are living, when for them The Sacrifice of The Mediator is offered, or alms are given; but it profiteth those, who while they lived deserved, that these things should afterwards profit them."—*Enchiridion, Vol. vi. p. 1. Benedict. Edit. p. 238.*

"She (i.e. Monica) desired daily to be remembered at the Altar, from whence she knew That Victim was dispensed by Which the handwriting against us is blotted out."—*Confess. Lib. ix. c. 13.*

"What can we more credibly understand as to the participation of this Table, which He Himself The Priest and Mediator of The New Testament after the order of Melchisedec setteth forth, of His Body and Blood? For This Sacrifice succeeded all the Sacrifices of The Old Testament, which were slain in shadow of the future. Whence that voice

of

of The Same Mediator speaking on Psalm XL. in prophecy 'Sacrifice and offering Thou wouldest not, but a Body hast Thou prepared for Me;' because instead of all these Sacrifices and oblations His Body is offered and is administered to the partakers."—*De Civitate Dei*, c. 20.

*S. Chrysostom, A.D. 398.*

"It is not man that maketh what lieth before thee to become The Body and Blood of CHRIST, but CHRIST Himself crucified for us. The Priest standeth fulfilling his office and speaking those words, but the power and grace is of GOD. This is My Body, saith He; this word transforms what is lying there, and as that word, 'Increase and multiply,' once spoken, empowered our nature throughout all time to have progeny; so this word once spoken at each Table in the Churches from that day to this, and until His Coming accomplishes a perfect Sacrifice."—*De proditiōe Judæ.*

["All ecclesiastical writers do with one mouth bear witness to the presence of The Body and Blood of CHRIST in The Eucharist. Neither will any of them be found to ascribe it to anything but the consecration; and upon this account when they speak of the elements supposing the consecration to have passed upon them, they always call them by the Name, not of their bodily substance, but of the Body and Blood of CHRIST, which they have become."—*Thorndike, Laws of Church*, c. iv. §. 17.]

"Let no catechumen, none of those who never

eat, no mere spectator, none of those who are unable to perceive the heifer to be eaten, let none of those who cannot behold The Heavenly Blood poured forth for the remission of our sins, let no one who is unworthy of The living Sacrifice, none who are uninitiated, touch with unhallowed lips the awful Mysteries."—*Hom. de Filio prodigo, after the middle.*

"But to approach with faith is not only to take what is lying before thee, but to touch it with a pure heart, to be in a condition fit to approach CHRIST Himself. For what if thou hearest not His voice? thou hearest Him in His Gospels. Believe then that this is The Supper whereat He was reclining; for there is no difference between This and That, for it is not man that accomplisheth This and He That; but He both This and That. When thou seest the Priest giving to thee, think not that it is the Priest that doth this, but that it is the hand of CHRIST stretched out to thee."—*Hom. 50 in Matth.*

"See then that thou be not guilty of The Body and Blood of CHRIST. . . . For He commingleth Himself with us, and not in faith only, but in very actual fact His Body inhabiteth us. Of what purity then should we be who feast on such a Sacrifice?"—*Hom. 82 in Matth.*

"This Blood being worthily received, repels devils and driveth them away, calleth Angels unto us and The LORD of Angels. This Blood took away sins in its types; but if in types only It had such might, if Death so greatly feared the shadow, tell

tell me, will he not be afraid of The Truth itself? This Blood was shed, and rendered Heaven attainable! Awful indeed are The Mysteries of The Church, awful indeed is The Altar of Oblation!" — *Ibid.*

"Not another Sacrifice, such as our High Priest then Did; We Do the Same, or rather we accomplish a Commemoration of It." — *On Epist. to Heb. Hom. 17.*

"In our hands is The Sacrifice, and all things lie in readiness. Angels are present and Arch-angels; The SON of GOD is present; with what awe do all stand around! The Deacons are intoning, all others are silent; and dost thou think that these things are common things which are happening? Never! What dost thou think of the introduction of the Martyrs? of their being called on at that time? whether they be witnesses or more than witnesses it is a great honour that they should be named when their Master is present, when that Death is accomplished, That awful Sacrifice, Those ineffable Mysteries!" — *In Act. Apostol. Hom. xxi.*

"The Cup of Blessing which we bless, is it not The Communion of The Blood of CHRIST?" Very faithfully and fearfully hath he spoken; for what He saith is That Which is in The Cup, That is the stream from His Side, and we partake of Him. 'The Bread which we break is it not The Communion of The Body of CHRIST?' why does He not say 'the partaking?' because He wished to express something more, and to point out a close

conjunction; for we communicate not in sharing and partaking only, but by being united to Him; for as that Body was united to CHRIST, so are we united to Him by that Bread."—2 *Epist. Cor. Hom. xxiv.*

"Before the bread is sanctified we call it bread; but when the Divine Grace sanctifies It, through the medium of The Priest, it is freed from the appellation of Bread, although the nature of bread abides in It; and It is called not two bodies, but One Body of the Son."—1 *Epist. ad Cæsar.*

"Not vainly was this ordained by the Apostles that there should be a remembrance of the departed in The awful Mysteries. They knew that this would be great gain to them, much assistance. For when the whole people stand with outstretched hands a holy and complete suffrage, and The awful Sacrifice lieth in open view, how can we fail of persuading God when we pray on their behalf?"—*Homil. 3. Epist. ad Philipp.*

*Cyril of Alexandria, A.D. 412.*

"We perfect a Bloodless Sacrifice in the Churches. Thus we approach the Mystical thank-givings, and are hallowed becoming partakers of The Holy Flesh, and of The honoured Blood of CHRIST the SAVIOUR of us all. We consider it not that of a man, one of us; for how can a man's flesh be life-giving in its nature? but as truly being That belonging to The Son of Man, Who was born and lived amongst us?"—*Cyrril. et Synod. Alexandr. Epist. in AEt. Synod. Epbes.*

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"It is especially observable that CHRIST does not speak of dwelling in us through anything which depends only upon our disposition or our affections, but by means of a physical participation. If a person mixes one piece of wax with another, and melts them at the fire, he makes one thing of both; and so by the participation of The Body of CHRIST, and of His precious Blood, He is made one with us, and we again are made one with Him, for there was no other way in which that which is naturally corruptible could be endued with life save by bodily union with The Body of That which is naturally life, that of The Only-Begotten One."

—*In Joan.* x. 2.

"Why do we receive The Mystical Eucharist? Is it not that it may cause CHRIST to dwell in us even bodily by the participation and Communion of His Sacred Flesh?"—*Ibid.* v. 12.

*Theodoret, A.D. 420.*

"The Symbols of The LORD's Body and Blood are one thing before the Priestly invocation; but after the invocation, are altered and become other; so our LORD's Body after His taking up was altered into The Divine Substance. . . . But after consecration The Mystical Symbols do not cease from their own proper nature [but grace is added to their nature,] for they remain in their former substance, shape, and appearance, and are visible, and may be handled as before; but they are considered and believed to be what they have become,  
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and are adored as being those things which They are believed to be."—*Dialog. Inconfus.*

*Damascene, Orthodox. Fid.*

"The Bread of prothesis, the Wine and Water by the invocation and descent upon Them of The HOLY SPIRIT are supernaturally changed into The Body of CHRIST and His Blood, and are not Two but One and The Same. As the coal is no longer mere wood or iron, but united to the fire, so the Bread of Communion is not mere bread, but united to The Deity."—*Lib. iv. c. 15.*



NOTE

## NOTE BY THE EDITOR.

THE greater part of the contents of this volume is taken from the "Enchiridion" or "Hours," being the Manual of Private Devotion, according to the English Use of Sarum, of which more than one hundred editions were circulated in this country during the latter years of the 15th and the first half of the 16th century. The remainder, except the prayer of S. Ambrose, is from the Private Devotions, and other portions of The Sarum Missal.

The favour with which the former edition of this book was received, is a sufficient justification to the Editor. There was an evident want of some short help or guide to Confession, whether in the penitent's private chamber, or to the Priest, which is here supplied. The ordinary companions  
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to Holy Communion seemed not only deficient in fervour and truth of feeling, but for the most part to fail in recognizing and appropriating those its awful and blessed Mysteries, which, one and all of them, are so inexpressibly dear to every Catholic Christian. Seldom moreover, could there be found in any of them that deep realization of, and fellowship with, The Passion of our Lord, and His suffering Humanity, which is the foundation of, and principal Element in, all true devotion.

To supply these defects, it seemed better to have recourse to a period when the Western Church was as yet undivided, and comparatively undistracted by party spirit; to the aspirations of the Fathers, Confessors, and Saints of the Church, who had lived and died, as if they had already begun Heaven on earth, and not to modern authors, or to forms often disfigured by a morbid and credulous extravagance of sentiment on the one hand, or a jejune sectional and sceptical coldness on the other.

Such a Manual, the Editor found already made to his hand in the Ancient English Liturgical books, a small number of which have, by Divine Providence, been preserved to the present day, notwithstanding the efforts made to destroy them.

He

He here presents it to the Church ; his only share in it being that of a translator, and in some degree, an arranger.

The former edition contained what was applicable with very little exception to the Laity only. In the present the devotions for the Clergy are added in a smaller type, with some additional prayers for the Laity from the same sources. In the Appendix are some Meditations before and after Communion, from the Fourth Book of "The Imitation of CHRIST," and a short series of authorities, mostly devotional, from the Fathers. The whole, he trusts, will now be found complete in all its parts.

Finally, he ventures to express an earnest hope that the Clergy will, in their celebration of the Holy Eucharist, allow proper pauses and intervals for the use of these most catholic expressions of worship and praise. The Ancient Offices all regarded The Sacrament of The Altar as the most solemn, awful, and mysterious of human actions ; hence all had their "secreta" or private prayers for priest and layman, petitions for self-consecration, and forgiveness in case of any defect, for particular application and appropriation of the great public rite to each individual person, and of pure  
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contemplation and adoration. The most suitable time for such pauses would seem to be immediately before and after the act of consecration of the elements, and after the reception by the Priest.

J. D. C.

*Lincoln's Inn,  
Advent, 1853.*

LAUS DEO.



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D. C.

*In preparation, and shortly will be published, by the  
same Author,*

**An Order for Household Devotion for the  
Morning and Evening of every Day in  
the Week, with variations for the Sea-  
sons and Festivals.**

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Use.**











